The Missionary Herald

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THE *Missionary Herald* is not thrown into panic by the newspaper rumors of war between Japan and this country. It is unbelievable that the forces in either land which are eager to stir up strife will prevail. The situation is not pleasant; it has been awkward and trying for both nations, thanks to California's short-sighted, drastic legislation. But a way out will be found. There are too many fair-minded and fraternal men of influence in both countries to let passion and prejudice overturn the happy relations which have become established. Incidentally, it is worth considering what an element for mutual understanding and good will is the company of American missionaries in Japan. They are worth all they cost, simply as make-weights for peace.

Japan and the United States

WE ask the special attention of all our readers to the Financial Statement which opens the Home Department of this number. The showing is not bad in itself; it is only in connection with the drift of the times that it looks portentous. For the drift of the times, so the expert observers say, financially is downward. It looks towards slackening industries, shrinking business, lessened earnings, and tighter money. So we cannot but scan the treasury reports with some anxiety, wondering whether they will reveal the prophesied decline in receipts; or whether the increasing belief in foreign missions, the growing constituency, and the more systematic methods of benevolence are to overcome any temporary hard times and keep the missionary funds rising. It is a time to reaffirm faith and purpose in the terms that financiers understand.

The Financial Situation

WORD comes that on May 16 the emperor of Japan conferred on Rev. Daniel Crosby Greene, D.D., of Tokyo, the American Board's senior missionary in the empire, the decoration of the Third Order of the Rising Sun, the highest order conferred on civilians resident in Japan, and such as was given to Drs. Verbeck, Hepburn, and Harris. Coming at a time when rumors are flying as to a pugnacious temper in Japan toward America, and when the finer spirit of the United States is smarting under California's harsh and demagogic legislation, this action of the Japanese government has a special significance and magnanimity. The official notice accompanying the decoration emphasized Dr. Greene's "valuable services in promoting international relations between Japan and America, and in introducing a knowledge of Japan to other countries while he has been engaged in the propagation of Christianity."

A Gratifying and Gracious Act

THE making of peace between Turkey and the Allies does not bring quiet to all parties; it rather divides and scatters the disturbing factors. The Allies are now free to contend among themselves over the prizes of the war; that is, as free as they can be under the watchful eye and the heavy hand of the Great Powers. The relations between Bulgaria and Servia, and again between Bulgaria and Greece are strained and somewhat portentous. Yet there is

The Near East Still Disturbed

ground for hope that further strife, save for some local outbreaks, will be avoided. All the belligerents are in need of rest from the heavy drain of warfare; it is time to restore the arts of peace and prosperity.

The news from Turkey is also clouded. Plots and assassinations disturb Constantinople. It is reported from the eastern border that the danger of outbreak seems to increase; similar forebodings come from farther south and from Syria. All the Arabic-speaking people in Mesopotamia, Syria, Damascus, etc., are already in revolt, and simply waiting for an opportunity to throw off the mask. The movements of the Kurds near the Russian border, it is feared, will furnish the pretext for Russia to send her troops across to "keep order." The situation in one part of the empire and another is too complicated for one to speak with any degree of certainty; the one thing that is sure is that Turkey was never in so sorry a plight before.

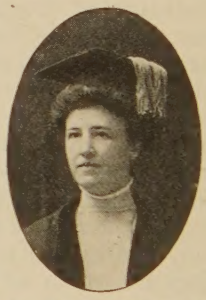
Turkey's Misrule

THE article on a later page, entitled, "Turkey Needs Foreign Instructors," does not lack evidence in its support. Another article, "A Glimpse of Miserable Inefficiency," furnishes a case in point. A laughable illustration of the prevailing incompetence is recounted in the recent letter of a missionary to Turkey. The story almost passes belief: —

"A few years ago there was a great stir made in Turkish official circles here about the Turkish ships not doing anything, and so the Minister of Marine sent a boat to Malta. For several weeks that boat was not heard from, and then a message came saying that they couldn't find Malta. The Minister of Marine called a council, and they hunted some time before they could discover Malta on the map, and then he said, 'No wonder they couldn't find it, when it was such a small place.' On the return trip this same ship ran hard and fast aground in one of the harbors. What do you think the captain did? He recalled those great and noble words, 'Don't give up the ship'; and so he had a lot more land filled in around the ship and joined it to the island, and he lived there for several years. His crew became farmers and lived on the warship. Our consul has seen this ship several times. I suppose she was listed in the navy department as being in 'dry dock.' But I wonder if the Minister of Marine or the Department of Agriculture took care of the captain after he turned farmer."

For India's Womanhood

A LARGE element in Dr. Harriet E. Parker's joy in her return to the field after furlough is that she is escorting a helper for her task in the great Woman's Hospital at Madura, South India. Dr. Cordelia I. MacNaughton, who thus goes under the Woman's Board of Missions for a five years' term of service, was born in Nova Scotia; received her earlier education in the public schools of that province; her medical training at the Frost Hospital, Chelsea, and at Tufts Medical School, Boston; and her religious instruction at the Gordon Bible and Missionary Training School, Boston. She has had experience as matron of the Florence Crittenton Home for two and one-half years.



DR. MACNAUGHTON

The Rogers Tablet at Princeton

IT was an impressive ceremony that the class of 1903 of Princeton University held on Sunday, June 8, when a tablet to the memory of Daniel Miner Rogers, killed in the Adana massacre of 1909, was unveiled in Marquand Chapel. The president of the class unveiled the tablet, and President Hibben accepted it in appropriate and tender words. The tablet is of bronze, and it is placed beside that to Messrs. Hodge and Taylor, Princeton martyrs at Paotingfu in 1900.

An International Inquiry

IN order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission field, the editor is inviting missionaries to send to him, not later than December 31 of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*.

Correspondents are asked to state clearly their society, length of service, and the nature of the work in which they are principally engaged. The replies will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh.

A Missionary Bibliography

BOOKS on missions and their allied matters have multiplied so rapidly in recent years that today one of the first requisites of a student investigating a mission field or a missionary problem is a bibliography of his subject. Such a list of missionary books has been issued by the Student Volunteer Movement; a much briefer one is promised by the American Board of Missionary Preparation. Now appears in England a volume, entitled, "A Bibliography for Missionary Students," by Dr. H. A. Weitbrecht, Secretary of the (English) Board of Study for the Preparation of Missionaries, which competent judges pronounce exceedingly well done. It confines itself mainly to books published in Great Britain, arranged topically under comprehensive headings. Orders from the United States, accompanied by remittances of thirty cents per copy, should be sent to Oliphant, Anderson and Ferrier, 100 Princes Street, Edinburgh.

The Late Treasurer Hubbard

OUR heartfelt sympathy goes out to that sister society, the American Missionary Association, which has suddenly lost its most capable and devoted treasurer. Henry W. Hubbard's death is a blow not only to one organization, but to all our national benevolent societies, a conspicuous and heavy loss to the Congregational denomination and to the Kingdom of God on earth. His long experience, wide knowledge, generous sympathies, and loyal support of those institutions and enterprises into which his life was wrought made him influential far beyond the bounds of his treasurership. The American Board has abundant reason to recognize his helpfulness and to cherish his memory.

The Candidates' Conference

THE yearly conference of newly appointed and prospective missionaries with the officers of the American Board has become so established and familiar an institution that it is hardly necessary to particularize concerning the ninth, held May 29 to June 4. It was fully up to the standard of these gatherings; there was the same eager and serious attention, the same delightful fellowship, the same exaltation of spirit before the vision of the great task. It is an inspiration to spend a week with such a company of high-minded and true-hearted young people.

The photograph on the opposite page will give some impression of the company. The appended list of names, corresponding to the numbers in the picture, shows the college and professional

THE CANDIDATES' CONFERENCE OF 1913

school training and (so far as is yet determined) the designated field of the several candidates. In the case of the unmarried ladies, the initials of the Woman's Board undertaking their support are added: —

1. Mr. LeRoy H. Stafford, Heidelberg University, Princeton University, Princeton Theological Seminary, Chicago Divinity School; Eastern Turkey. 2. Rev. Albert J. Saunders, Scotch College, Melbourne, University of Chicago. 3. Mr. Frank C. Laubach, Perkiomen Seminary, Princeton University, Union Theological Seminary; Philippines. 4. Rev. I. W. Pierce, McGill University, Congregational College, Canada; Eastern Turkey. 5. Mr. Clarence A. Neff, Wooster University, Union Theological Seminary; Foochow, China. 6. Rev. Jerome C. Holmes, Bates College, Hartford Theological Seminary; Japan. 7. Mr. Watson Wordsworth, Williston Seminary, Amherst College, Hartford Theological Seminary; Mexico.

8. Miss Ethel M. Long, Olivet College (W. B. M. I.). 9. Dr. James F. Cooper, Bible Institute of Philadelphia, Boston University Medical School; Foochow, China. 10. Dr. Richard C. Lawrenz, Starling Ohio Medical School; South Africa, Rhodesia. 11. Miss Marie Gocker. 12. Miss Jennie Edwards, Bates College; Japan. 13. Mrs. Richard C. Lawrenz; South Africa, Rhodesia. 14. Rev. Hugh Hubbard, Amherst College, Oberlin Seminary, Union Theological Seminary; North China. 15. Miss Mabel Huggins, Washburn College (W. B. M. I.).

16. Miss Elizabeth Pettee, Mt. Holyoke College; Japan. 17. Miss Nettie L. Rupert, Urbana Academy, University of Wooster; Japan (W. B. M. I.). 18. Miss Anna W. Kauffman, Oberlin College; Shansi, China (W. B. M. I.). 19. Miss Carolyn Sewall, Mt. Holyoke College; North China (W. B. M.). 20. Miss Ruth Tavender, Massachusetts Homœopathic Hospital Training School for Nurses; Central Turkey (W. B. M.). 21. Dr. Cordelia I. MacNaughton, Frost Hospital, Chelsea; Gordon Bible and Missionary Training School, Tufts Medical School; Madura, India. 22. Miss Grace Currier; Mexico. 23. Miss Ruth I. Quimby, Symonds' Kindergarten Training School, Boston; Foochow, China.

24. Miss Minnie Tontz, Oberlin Academy, Oberlin College; South Africa, Rhodesia (W. B. M.). 25. Mrs. LeRoy H. Stafford; Eastern Turkey. 26. Miss Ethel A. House, Constantinople College, Lake Erie College, Teachers College of Columbia University; European Turkey. 27. Mrs. Hugh Hubbard, Crete Academy; Doane College, North China.

Besides those in the picture, the following were at the conference for at least part of its sessions: —

Miss Ada May Coe, Mt. Holyoke; Spain. Miss Bessie M. Hardy (W. B. M. I.). Mr. Charles A. Hatch, Bowdoin College, Bangor Theological Seminary; Central Turkey. Mr. Charles W. Miller, Clark University, Teachers Training College, Columbia, N. Y.

Miss Pettee, invited to be present at the conference, does not go out under appointment, but to join her parents in Japan.

A Joyous Surprise

DURING a recent meeting of the Prudential Committee, the Treasurer of the Board slipped back to his office on a matter of business. Upon his return to the committee room he announced to the Committee that he had found a sealed envelope on his desk which being opened revealed a thousand dollar bill and a note written on a hotel letterhead and signed X. Y. Z., saying that the money was intended for the support of a missionary, preferably a medical missionary in China or some poorly civilized country; it was added that the giver proposed to assume the responsibility of the support of said missionary to the extent of $800 per year.

With gratitude to the anonymous donor and with thanksgiving to God, to whom all hearts are known, the gift was received and assigned to the support of Dr. Charles L. Gillette, who went to Foochow in 1912 and is associated

with Dr. Kinnear in the care of the new and important hospital at that capital of the populous province of Fukien.

Good News from Greece

A DISPATCH from the State Department at Washington, received at the Board Rooms June 12, brought the following cheering news: "Telegram from Athens Legation reports assurance from Greek foreign office that it finds no objection to Kennedy's resumption of work at Kortcha after settlement of frontier question." In view of the firm stand which Greece has taken hitherto, prohibiting the circulation of the Bible or Protestant missionary undertakings in her domains, it is gratifying to get this indication that she will not try to block the speedy resumption of the Board's work at Kortcha or the return of the Kennedys to what promises to be an important center near the southern border of Albania.

The Albanian Type

REV. C. TELFORD ERICKSON, American Board missionary at Elbasan, who was forced out of Albania by the complications of the war, and who has been in England arousing interest in the future of the new and free Albania, in a contribution to an English paper has the following good word to say for the Albanian people. It may be that the mistaken impression to which he alludes obtains in the United States also: —

"I find in England a very general impression among the leading people that the Albanians are a semi-barbarous people, fonder of fighting and bloodshed than of industry and the peaceful pursuits of life. This is entirely wrong. Outlaws there are, respecting neither life nor property, just as there are Apaches in Paris or Hooligans in London and New York; but the great body of the nation is sober, industrious, and peaceable, with a deep reverence for law and authority. They have a very strong sense of justice, and where injustice and wrong are inflicted will not readily forgive; and it is this which lay at the bottom of their continual struggle with Turkey. They were contending for a principle as old as human liberty — their right as a race and nation to live; the right to use their own language to maintain schools for instruction in that language, to print books and papers; the right of using some portion of the taxes paid for local improvement, building roads, and developing the natural resources of the country."

An African Plea for Justice

THE second annual gathering of the South African Native National Congress took place at Johannesburg, March 22. Besides the officers and ninety-eight delegates from different parts of the Union, a score or more of chiefs attended the conference, representing native races in Bechuanaland and the Transvaal as well as the Free State and Natal. Rev. J. L. Dube, known to many of our readers and closely associated with the American Board's work in South Africa, presided. His presidential address was devoted largely to a passionate statement of the injustice to which native races are subjected and a demand for fair treatment: —

"In the name of this Congress and of the people it represents I wish here and now most solemnly to protest against all this unrighteousness, and to demand that the just thing be done. We neither seek nor desire any social equality or social intercourse with any race but our own; but we do expect in this our only fatherland equal rights to the purchase of ground, to legislative representation, to freedom of trade, and to unhampered movement in this our native land."

At the opening of his address Mr. Dube made emphatic acknowledgment of the natives' obligation to missionaries for what they had done for them, and to some of the settlers in the land, "in whom after God and with missionaries we place our trust and to whom we here publicly render our thanks."

STUDENTS OF UNION THEOLOGICAL COLLEGE, IMPOLWENI

TO THE CREDIT OF THE PRAYER CALENDAR

By Rev. JAMES D. TAYLOR, of Impolweni, Natal

WHILE I was on furlough in America a few years ago, the advertising agent of a large business house showed me the filing system by which he kept track of the business brought in by his various advertisements in the different periodicals. Every word that went out from his department was after results, expected results, and these results were carefully traced and recorded. It has occurred to me to meditate on what interesting reading might be found in an American Board file tabulating the results of the prayers that week by week are focused on different portions of the great world field, as the faithful constituency of the Board, following the guidance of the Almanac Prayer Calendar, sends out its thousands of wireless messages of petition for the missionaries and their work and their people.

One need not have a superstitious idea of prayer or forget that every prayer is answered, whether or not it brings precisely the thing asked for, in order to believe that the efforts of those on the field are being multiplied many fold by the divine power called to their aid by the prayers offered up on their behalf, and it would be no sacrilegious prayer test to record in black and white for the edification and encouragement of those who pray some of the things that may be traced as results of those prayers.

As I came to the end of the week for which Impolweni had been indicated as the subject for prayer, the thought came to me, What has the week done for us? and I remembered that two days before, in writing the weekly home letter, I had, with no thought of the week's special influences in mind, described the unusual pleasure and interest of the week's work. We had grappled with Justification by Faith in the first five chapters of Romans, and as we came to that wonderful picture in the last half of the fifth chapter of the pouring of divine power into human lives through their coming into relation to Christ, just as sin had left its evil trail through gen-

eration after generation in the blood of the race through its relation to Adam, we touched new heights and the light seemed to break into greater brightness in all hearts (including the teacher's). Who shall say that we were not borne up on the wings of the prayers that had been asked and were being offered for us?

Just at the end of the same week came a letter from a missionary working among the Basuto in the Free State, speaking enthusiastically of what the school had done for his native assistant, who, after a short course with us, was recently ordained: "You will be glad to hear that Alexander has been a great help to me in my work. I don't know what I should do without him. We hope to put him out in charge of a church in the course of a few months. He will have responsible work and a very large district to control and visit. His work there thus far, in visiting, has been so good that I have every hope he will do well when in sole charge. Our work is growing so rapidly through conversions from heathenism that I want to ask you to take two men for training in the New Year when you receive your fresh batch of students." Then follows a description of their qualifications, which are far in advance of those of the first man sent, and then this: "I have not been able adequately to express our gratitude to you all for what you have done for us in the case of Alexander. If you can train two more men in the course of the next three or four years, I do not feel I can adequately prophesy all it will mean for the extension of the Kingdom of God in the Orange Free State in our churches" (of the Congregational Union of South Africa).

Very likely that letter would have been written if there had been no Prayer Calendar, but if anybody prayed that the teachers at Impolweni might be cheered by a glimpse of the wider reach of their daily effort in the routine of the classroom, let him know hereby that his prayer was answered.

And there is one more item to the credit of the account. A week under the searchlight of thousands of prayers is good for the missionary himself. I have a very distinct recollection of standing one night on a bridge over a

THEIR WIVES AND PICKANINNIES

mountain stream in an obscure spot in the heart of the White Mountains, when suddenly the searchlight from Mt. Washington, many miles away, shone full upon me. It gave a peculiar sensation of transition from obscurity to conspicuousness. In the limelight is not the best place for a missionary to do his work, but in the occasional flash of the searchlight of a week of prayer into his obscure corner, he sees both himself and his work more clearly, to the benefit of both.

Eight well-equipped men are applying for admission to our Theological Department for next session, the largest class yet. There will be no dearth of men less equipped to fill the Evangelists' Training School Department. Needy and important fields are awaiting each of the sixteen men from both departments who will leave us in a few weeks. Impolweni Union Theological College gives thanks for the petitions that have gone up in its behalf, and begs a share in your further prayers.

THE RISING TIDE REACHES SHANSI

By Rev. WYNN C. FAIRFIELD, of Taikuhsien

Against the background of 1900, when the fury of the Boxer uprising swept all before it over Shansi province, and life and property went down in one terrible holocaust, Mr. Fairfield draws the picture of recent scenes in the city of Taiku which quicken faith and courage for all who care for the Christianizing of China. — The Editor.

ONE feels at last as if the tide of the new life in China of which so much has been said in the last twelve months were really rising to us here in Taikuhsien. There have been advance wavelets that have boldly swept up, such as the one last fall that found the city queued and left it for the most part queueless, but on the whole, as I wrote last summer, we have felt that the tide, though advancing, had not yet reached us. In these last two Sundays we have been made conscious of a new spirit here that makes one wake up to the fact that the tide has reached us, and that from now on we too shall live in the new China.

Ting Li Mei, the Shantung Presbyterian pastor who has done such splendidly effective work the past few years in organizing the Student Volunteer Movement among Chinese Christian students for the ministry, spent five full days with us last week, and a Student Volunteer Band was formed among the academy students, consisting of seventeen young men, mostly leaders in school life, many of whom have been purposing to enter the ministry and are glad to take advantage of this opportunity to strengthen their purpose. This cannot but give us unalloyed satisfaction, as we think of the part that a well-trained Chinese minis-

THE WHITE PAGODA OF TAIKU

try must play if China is to be more than a religious dependency of other Christian lands. He held meetings also for the wider circle of the church, stirring all our hearts with his message,

and on last Sunday did what we had hardly thought could be done *here* yet — presented the good news to the students in the government schools invited for that purpose to meet him on the beautiful campus of the academy. Of a possible 160 students in the two primary schools and the one grammar school of the city, 100 were in attendance, and after listening to a reasoned address on the relation of Christianity to patriotism and to China, fifty-eight of the company, including some of the gentry of the city present by special invitation, signed cards expressing a desire to investigate Christianity. This gives us an opening such as we have never had, and we can only be thankful to the One who has opened the way, and pray that we may be led aright in following it up.

BOXER RUINS OF 1900 AT TAIKU

Today (April 27) has more than ever confirmed our feeling that the dawn has reached Taiku. This afternoon, at four o'clock, there gathered in the White Pagoda Temple a representative assembly of Taiku people. There sat on the platform, the theater stand of the temple, a considerable representation of the gentry, with the city magistrate and some of the Christian leaders, and in the courtyard below were grouped students and townspeople, while in a pavilion farther away the women of the church and the girls' school sat behind an imposing bodyguard of academy students in full uniform. Among those women was one whose son had lost his life in that very temple in the Boxer fury. Another woman could think of her son, whose life had been given just over the wall, in the mission courtyard; and the young deacon who took a leading part in the service glories in the memory of his grandfather, who came out of his room, fan in hand, to meet death. Yet today all were at one, as they gathered in response to the invitation of the government that all Christian churches throughout the republic should today join in public prayer for blessing upon the National Assembly in its important work of drawing up the constitution and electing a president.

A national hymn was followed by a brief explanation of the reason for the meeting, and then the magistrate spoke briefly in approval. A member of the gentry added his words of commendation, and then those present who could read joined in repeating a prayer printed for the occasion and distributed with the programs. This was, perhaps, the least effective part of the proceedings, but was balanced by two strong prayers from our Christians, after which the Doxology rang out and the benediction was pronounced, the only part that a foreigner had in the proceedings. It is, of course, too early to hear reports of the drift of public opinion, but it cannot but make our approach to the city easier.

MISS MARY A. C. ELY

THE sad tidings were received by cable, May 5, of the home-going from Beirut of Miss Mary A. C. Ely, of Bitlis, Turkey.

Miss Ely, advised by a physician to seek a lower altitude, had spent the winter at Mardin, but not gaining as was hoped had undertaken the journey to Beirut, where the climate and still lower altitude might prove more favorable; but almost immediately the summons came.

"The Ely sisters" of Bitlis have long been known to lovers of missions, and after forty-five years of united and devoted missionary service the parting has come. The elder sister, Miss Charlotte, is at the old home at Bitlis, actively engaged in the work.

Miss Ely's father was a Presbyterian minister of Philadelphia, while her mother was an English lady of Bath-Bristol, born in the house next to the famous orphan asylum of George Muller. As Miss Mary herself said, her mother was "a remarkable woman."

MISS MARY ELY
This picture was taken in 1879

In recording this death mention should be made of the beginning of the missionary service of the two sisters, so long continued and so remarkable in its success. In 1867 Rev. Mr. and Mrs. George C. Knapp, missionaries in Turkey, were returning to the homeland on furlough, and on the Atlantic steamer met the two sisters, who had been in Europe some years for study and travel. They became acquainted, and so profoundly impressed were they by the story of missionary work told by these devoted servants of Christ, who had wrought so efficiently in Turkey, that they were led to accept the urgent invitation of the Knapps and to offer themselves for service at Bitlis.

In 1868, when Rev. Mr. and Mrs. Knapp returned to Bitlis, the sisters, appointed as missionaries of the American Board, went with them. That year they opened a small school for girls in one room in the house of the native pastor. That school has since grown into what is now "The Mt. Holyoke of Kurdistan."

Not alone in school work have they been interested. As the school has developed and capable and efficient native teachers been trained, both sisters have given much time to touring, in winter going by hand sleds over deep snows and frozen lakes, and at other times on horseback over such wild and perilous mountain roads as are found only in Turkey. In this way they have given the Bread of Life to many a poor soul who otherwise might never have heard of the Christ.

After the fearful "massacre period" in Turkey, when ill health had caused the withdrawal of the one missionary family from Bitlis, these two brave sisters "manned" the station for a year, being the only foreigners in the city and with no English-speaking neighbors nearer than the city of Van, three days' journey distant.

Responsibility for work has been shared, and the sisters have rejoiced not only to give themselves but have delighted to contribute one-half the cost of their maintenance to the Board. The

Lord has prospered them, giving health and strength for arduous labors, and in these forty-five years Miss Charlotte has visited the homeland but twice.

Miss Mary was possessed of a joyful heart, a keen sense of wit and humor, a sweet unselfishness, and a wholly sincere humility, which endeared her to schoolgirl, teacher, and every sister and brother of the native community.

So truly did she possess the spirit of Mary Lyon's School, which was her alma mater, that the words of Miss Lyon might almost be accorded to her: "There is nothing in the universe that I fear but that I shall not know all my duty or shall fail to do it."

Miss Grace Knapp, one of the younger missionaries at Bitlis, wrote some months ago of Miss Mary words which we are glad to quote here: —

"She was always ready and eager to serve others, and physically extremely active — even in these later years was constantly running on errands of mercy, visiting the sorrowful and sick, and taking to them material aid and the help and comfort of her counsel.

"She had a great love for nature, a peculiar love for little children, a very tender heart, quick sympathies, the spirit of self-sacrifice and devotion, and was deeply beloved by the whole community. Her character was marked by a very beautiful humility and by great unselfishness. Like her sister, she was called 'mother-teacher,' a title which, in the native tongue, is most expressive."

For three years this station has been urgently calling for two young ladies. Is there not *one* among those who read these lines who will listen to the call from this needy outpost and respond with glad heart?

THE CHINESE AMERICAN ASSOCIATION

By Rev. WILLIAM B. STELLE, of Peking

ON Thursday afternoon, May 7, as the crowds were entering the American Board Mission to rejoice over the formal recognition of the Republic of China by her sister republic across the Pacific, a sinologue remarking on the parade of the morning said that never before in China had he seen such an expression of sincere gratitude, so spirited and joyous. The meeting of the afternoon gave forceful expression to this genuine patriotism and high hope. Mr. C. T. Wang and Mr. Chang Chi, the vice-speaker and speaker of the senate, eloquently voiced the aspirations of all present as they set forth the promising highway of righteous progress. The chairman, Mr. C. L. Wu, as a compliment to the English-speaking portion of the audience, asked Mr. C. T. Wang, the last speaker on the program, to speak in English. Mr. Wang, notwithstanding that he had prepared to speak in Chinese, politely changed not only the language but the whole character of his address. He gave with clearness and force the most generous interpretation of the action of the United States of America in returning some of the Boxer indemnity that the Americans present had ever heard.

The speeches were worth printing in full, but for lack of space we can only give the substance of what Mr. Williams, *chargé d'affaires* of the United States of America, said in Chinese: —

"*Mr. President and Friends:* I stated some time ago to your society's committee that I should not be able to make an address today, because my work would not allow me the leisure necessary for preparation, but that I could not but be present at such a celebration as this of the recognition of the Chinese Republic by the United States of America. The aim of your society is a noble one — the cultivation of good feeling between the Chinese and the Americans. In olden times the people

of one nation looked upon those of another as enemies, as barbarians. They were filled with hatred one towards another, and the world was filled with the misery caused by war. The cause of enmity is prejudice born of ignorance. Men of different nations had very little intercourse with each other, and so were unacquainted.

"During the past hundred years this condition of affairs has been greatly improved. With the building of railways and the use of steamships travel has become easy, and men of all nationalities are constantly moving about from one land to another. Thus men have learned that their neighbors of other nationalities are men like themselves, that 'God hath made of one blood all nations of men for to dwell on all the face of the earth.' Between China and the United States, however, there has never been any war or any serious trouble.

"In 1783 the American Revolutionary War ended, and the very next year, 1784, a vessel laden with American goods sailed from New York for Canton, China, and opened up the commercial intercourse of our two countries. For some decades following this the American ships in China outnumbered those of any other nationality. When the first Protestant missionary, Robert Morrison, came to China, although he was an Englishman, he went to New York and sailed for China in an American vessel. In more recent times the number of American missionaries has become greater than those of any other nation. In 1868, when the former Manchu government for the first time sent students abroad, they were sent to the United States under the care of a former American minister to China. Their number, too, has increased from year to year.

"In these three things: commercial intercourse, missionary work, and education in the United States, we find a very natural explanation of the desire of the Chinese people to establish a form of government similar to that of the United States.

"It is well to remember, however, that many people have very erroneous notions of what is meant by 'liberty.' Liberty does not mean license to do as one pleases. If I follow only my own selfish desires, I interfere with the liberty of my fellows. Liberty must be defined by law. As the sacred book of the Christians says, 'Ye shall know the truth, and the truth shall set you free.' Freedom that is not in accord with truth is not true freedom. Whether we be Chinese or Americans, therefore, we should seek for the true principles of freedom and act in accordance therewith.

"In behalf of my government and of the Americans resident in Peking I thank you for this cordial demonstration, and wish for the people of China the unending enjoyment of true liberty, of lasting peace and increasing prosperity, and for the government of China the strength that, growing from year to year, shall preserve the territorial integrity and independence of your country. Long live the Republic of China!"

A GLIMPSE OF MISERABLE INEFFICIENCY

By Miss EUNICE M. ATKINS, of Erzroom, Turkey

I WANT to tell you about a young fellow who was shot by the patrol on the Russian boundary. As soon as I reached his village on a recent tour, they began to tell me about him and urge me to go to see him. At first I refused — what do I know about the treatment of gunshot wounds? This young man — his name is Alek — is the only son of an old, decrepit, and desperately poor father. He was drafted for soldier duty, but was excused be-

cause his father had no other means of support. He could get no work in the village, so decided to go over into Russia, only a few hours from their village. As so many young men are fleeing to Russia now to escape soldier duty, he fell in with some of them, and with them was crossing the frontier by night. They had arrived safely on Russian soil, when they were discovered by the Turkish soldiers on picket duty. They were fired upon, one of them was killed, and this Alek shot through the leg just above the knee. The bullet went clear through, leaving a fairly clean wound. Whether or not it went through the bone I do not yet know.

The next morning the neighbors were still urging me to go and at least look at it, so I yielded and went, and certainly it is a good thing I did. Of course I know that these people are ignorant, and yet it is always a new surprise to me that they do such outlandish things. The soldiers had captured Alek, as he couldn't run away, and had thrown him into a pool of dirty water, where he spent the rest of that night. Then he had been allowed to crawl home. He reached home eight days after he was shot. He had a dirty red handkerchief tied around the wound then, but his mother called in the village doctor, who applied a poultice of soft white chicken feathers and a piece of raw meat to keep the wound soft, and inserted a piece of lamp wick into the wound where the bullet had entered, so that it wouldn't heal up before the larger wound on the other side did.

THE POVERTY OF THE LAND
A common figure on the streets of Erzroom

I found Alek on what they called a bed — just a lot of dirty rags — on the floor of a stable, where he was surrounded by two cows, a calf, a half dozen disconsolate friends and neighbors, a weeping mother, two dirty, crying children, his aged father, who was trying to make him some gruel, and a few sheep, which bleated incessantly. The wound was still tied up with the feather poultice, and looked and smelled worse than anything that any of you can imagine. I immediately decided that I knew a great deal about how a gunshot wound should be cared for, all from a sudden change in the viewpoint. I had been thinking of how such a wound would be cared for in America, and felt that my knowledge was nothing; but when I saw how it really was cared for in Turkey, I felt that my knowledge was wonderful.

Fortunately, I had in the village with me a roll of absorbent cotton and some clean cheesecloth, and after I got the wounds washed I did them up clean, at least. That night the wound bled quite freely for the first time, and I think that must have cleaned it out pretty well, for after it was washed again it had hardly any bad odor. Then the villagers got together and hired an ox cart to bring him to the city, where I hoped a surgeon could be found to examine the wound and see whether the bone was injured. He reached here Tuesday afternoon. After he was carried from drug store to government house, to police headquarters and I don't know where else, he was admitted to the government hospital. That sounds pretty

good, doesn't it? But I had visited that hospital a few times last year, and when we heard on our return home that he had been admitted there, I was rather skeptical as to whether or not it was cause for rejoicing.

Sure enough, I had been here only a few hours when the old father, who had come with him, came to tell me that though this was the third day Alek had lain in the hospital, as yet no doctor had been near him! So first we sent a note to the quarantine doctor, who is an Armenian, has practiced in America, and often looks after poor sick people for us free of charge. He replied that as this is a government hospital he had no right to visit a patient there unless asked to do so by the physician in charge. Then I found out that we knew the assistant physician of the hospital, and I wrote a note, asking him to look after the boy; but he had gone to a village and would not return for a week. We then decided to bring the boy over here near us, find a place for him to stay in the home of our colporter, and have the quarantine doctor look after him. But the quarantine doctor came to see us, said he feared that there would be difficulty in getting him away from the government hospital without special consent, and that if an operation was necessary it would be very hard to do it in an ordinary home. He said he would hunt up the hospital doctor and see if he could get his consent to let him look after the boy. That is where the matter rests now. I hope to find out before this letter goes what is really going to be done for him and to let you know.

By the way, I must tell you that the hospital is really a very fine building as far as structure goes, but the dirt is indescribable. Moreover, every patient has to furnish his own bed and food, so Alek is still on the rags that he brought with him, and is eating whatever his poor old father can find for him. I gave him twenty-five cents yesterday, and that will buy bread for them for several days. The hospital is two miles from here, and I am busy with school work, so that I can't give time to do anything more for him.

Sunday morning. This morning I talked with the quarantine doctor. He has been to see Alek, and promises to look after him until he is well, so if we

THE POVERTY OF THE LAND
A woman gathering manure for fuel outside the city

can just give them enough for their food, I think now that he will get well. I have related this incident as a fair sample of the inefficiency of all things in Turkey that are not under foreign control. If Alek had not had a few Americans to urge his case, he would undoubtedly have died in the hospital before any one had gone near him. Aren't you glad you were born a citizen of the United States of America?

THE MISSIONARIES' CHURCH AT KODAIKANAL

KODAI'S CHARM

By Mrs. ALDEN H. CLARK, of Ahmednagar, India

At this vacation time many readers of the *Missionary Herald* will enjoy the following appreciation of Kodaikanal, that mountain resort of South India to which the missionaries and their families repair during the hot season. — The Editor.

IT is all so beautiful and so different, and oh, so much like home! The corridor train with its little compartments, which we boarded on Thursday afternoon, and its dining car was the first thing I have seen on a railroad track out here that looked like the United States. Then up here it *felt* like it from the start. The temperature ranges from fifty to seventy degrees during the twenty-four hours, and woolen clothing, flannel waists, and sweaters are the regulation plan of the day with every one. The dirt is good, clean dirt: there is no dust, there is no mud, we have showers often. We are 7,000 feet above the sea, and around us are deep valleys and mountain peaks.

In the center of Kodai is a beautiful, irregular little lake, picturesque in its situation and its heavily wooded shores. You can call across it in almost any direction, yet it would take a good ten or perhaps fifteen minutes to row from the end of one arm to that of another. A drive winds close along the shore, and dotted here and there on the sloping banks are the bungalows, mostly hidden among the trees. There is a break in the round of hills just about opposite us, and we look down — we are far up above the lake — over the tops of the trees and catch a glimpse of one arm of the lake, and beyond, over the top of the hills and through the break, is a fine mountain range. We are not on top of the ridge, however, or else we should be able to look back down into a valley far below. If I were building up here, that is where I should want to build. It is a wonderful view.

We are delightfully situated, however, away from the center of things, yet where we can go to them if we want to. We have a good mile to walk on a lovely, shady country road where we do not pass a single bungalow which faces on the street — they all are set so far back. Great trees with gnarled and twisted branches, evergreen glades,

giant ferns thirty feet high, palms, vines, and scrubby undergrowth, all make a fitting accompaniment to the straight, tall "gum" trees (I don't know any other name for them) which shoot up in great groups like our cathedral pines at home. The woods are carpeted with dead leaves, and — joy beyond words! — the open spaces with real, live, green grass! You do without it for years together and then see whether you can feel the soft, springy green sod under your feet without a lump in your throat.

And wild violets and dandelions! Think of it! The children blow the seeds far and wide and curl the stems to their heart's delight. I saw fifteen different kinds of wild flowers on that mile of country road this morning. And there is a bird on the vine outside my window now which I could almost swear was a robin redbreast. The bungalow itself is most picturesque, the porch being hidden by climbing roses and all about the edge a bed of heliotrope that must be three feet high on its stalks. The garden is full of lovely rose bushes, beds of petunias, poppies, and many other things, as well as various flowering shrubs all about. And the heavens open and water them, so the garden is almost no care. It is all a daily joy.

TURKEY NEEDS FOREIGN INSTRUCTORS

The following letter by a Turkish effendi, contributed to the *Jeune Turc* and translated and reprinted in *The Orient*, is so significant of a new attitude to which the Ottoman Empire has been driven and one which may mean much for American Board institutions in the land — schools, hospitals, industries — that we venture to reproduce it in good part here. — THE EDITOR.

AMONG the live topics of the day the question of foreign instructors is in the front rank. We note with pleasure that the necessity of calling for such to reorganize our governmental machine has won over all persons; even those who formerly opposed vehemently, today recognize the urgent need of appealing to European specialists.

Besides, European instructors must be called for all the branches of the governmental machine and of the social system. We must think of the *gendarmerie* and the police, and also of the revival and good organization of our schools, our agriculture, our means of communication, our commerce, and our industry; for otherwise, even with the best police in the world, a people that does not have good schools to train its youth, or highways to move about and send off its products, or industries and agriculture to keep it busy and feed it, will be irrevocably doomed to misery and to all the anti-social consequences of misery.

And to have all this, we absolutely need the help of European specialists; it is today acknowledged that, left to ourselves, we cannot reorganize any branch of life in a satisfactory way. This may seem somewhat hurtful to our national pride; but all nations that have wished regeneration and revival have gone this same road. We may name among others Japan, Russia, and the Balkan States themselves. And this is perfectly natural; to have, for example, a good school, one must have seen such a school and have directed it; one does not make it up out of the heart, by divine inspiration! Let us cherish no illusions about ourselves; this haughty arrogance has already cost us too dear; let us at least have learned this hard lesson. If for the past five years we had had the grace and the modesty to have recognized our faults, perhaps we should today have been cured of them and could already dispense with foreigners. So let us not hesitate; in our appeal to the foreigners, let us not stop with calling them to help us in such and such a branch of life alone, but let us call them for all branches, and give them plenty of liberty to reorganize these departments.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$13,248.47	$4,317.25	$1,001.99	$3,037.82	$5,816.00	$1,416.17	$28,837.70
1913	9,292.52	6,819.56	779.25	1,430.54		1,296.50	19,618.37
Gain		$2,502.31					
Loss	$3,955.95		$222.74	$1,607.28	$5,816.00	$119.67	$9,219.33

FOR NINE MONTHS TO MAY 31

1912	$197,042.96	$32,838.61	$10,618.72	$107,891.89	$29,666.00	$16,425.55	$394,483.73
1913	201,191.21	30,174.76	13,442.41	122,074.06	34,500.00	16,672.04	418,054.48
Gain	$4,148.25		$2,823.69	$14,182.17	$4,834.00	$246.49	$23,570.75
Loss		$2,663.85					

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1912	$184,507.92	$116,683.58	$7,430.31	$308,621.81
1913	205,154.68	87,230.46	11,547.85	303,932.99
Gain	$20,646.76		$4,117.54	
Loss		$29,453.12		$4,688.82

A HALT IN THE ADVANCE

MAY is the first month of 1913 to record a loss in the receipts of the American Board as compared with corresponding months of 1912. We trust this reversal is only incidental and not significant. Yet it is sharp and noticeable — $9,219.33 for the month. Happily the main falling off is not in gifts from the living; indeed in gifts from individuals the gain continues, $2,502.31; but the loss from the churches of $3,955.95 makes a net loss from the living of about $1,500. We hope to see this loss made up, if not in June then in July, as the semi-annual remittances are made from the churches using the Apportionment Plan and whose financial year begins in January. One good way to help is for all who read these lines and are concerned as to the situation to see to it that their churches forward to the mission boards during July the accumulated benevolent funds for the first six months of the year.

The close of the American Board's fiscal year — August 31 — begins to loom. Commercial and financial disturbances in the country make money raising even harder than usual. The inertia of the vacation months is settling down

upon churches and individuals. Inevitably interest in and support of the foreign missionary enterprise tend to relax. Therefore, with genuine and increasing concern, our prayer goes up to God and our appeal goes out to his people that the returns of the next two months may show that there is to be no retreat, but that the advance is to be resumed.

A PUSH FORWARD MOVEMENT

The officers of the Board and the Prudential Committee believe that the time has come when the constituency of the Board will no longer be satisfied with merely keeping out of debt. They believe God is calling the Board to push forward, in view of the national movements transpiring in nearly all mission lands and the readiness of great populations to receive Christianity. To keep out of debt is a highly commendable thing, but it may be accomplished at too great a cost, as, for instance, when the appropriations to the missions are kept down to a point where progress is impossible and efficiency is impaired. During the past five years, while there has been great rejoicing at home over the avoidance of debt, the missionaries have been staggering under an increasingly heavy load. The appropriations in some cases have been only one-third of the amounts conservatively estimated to be necessary.

Take, for example, China, the greatest of mission fields, where vast populations turning from idolatry are waiting to be led to Christ. Every consideration calls for advance. What has been our response? For the Foochow Mission the American Board is able to grant for the current year only one-fifteenth of the mission's estimates. Shansi calls for four new chapels in the strategic centers, two hospitals and a dispensary, and the development of two new outstations in populous districts. All this could be done for $19,000; but not one dollar could be voted. Just now we have an extraordinary opportunity to reach Moslems in Central Turkey. The mission felt that God was calling it to take the gospel to these people from whom we have been shut out so long. It asked for the modest sum of $1,430. The Board was unable to vote a dollar for this purpose.

In view of this situation the Board is undertaking to find a number of people who will send an extra gift in a sort of push forward movement, people who will both give and pray that the Board may enter into these great open doors. Many friends of the Board have been personally notified of this proposal, and we rejoice to state that the letters received in response to the appeal on this new basis are most encouraging. The receipts of the Treasury Department during the next three months will show to what extent a genuine forward movement is to be authorized by the generous friends of the Board.

THE MONTCLAIR COMMISSIONING

We have had many interesting experiences in connection with the commissioning of new missionaries, but nothing quite like the occasion in the First Church of Montclair, N. J., of which Rev. Charles S. Mills, D.D., is pastor, when on May 25 four new missionaries to China were set apart as the representatives of this church. This step was taken in connection with the adoption of the Apportionment Plan and the institution of a new system of benevolence. The arrangement was that all the money raised for the American Board should be applied toward the support of their own missionaries. The Board was fortunate in being able to nominate to the church Rev. and Mrs. Hugh Hubbard, under appointment to the North China Mission, together with James F. Cooper, M.D., and Miss Ruth Quimby, his betrothed, under appointment to the Foochow Mission. The work of the Montclair church will thus be concentrated upon the one great country of China, but will be diversified in that part will be evangelistic and part medical.

Mr. Hubbard will probably be located at Paotingfu, in a sense filling the place left vacant thirteen years ago by the

martyrdom of Horace Tracy Pitkin. Mr. Hubbard has already served two years in China under the Young Men's Christian Association, and is now graduating from the Oberlin Theological Seminary. Mrs. Hubbard went out to China six years ago as Miss Mabel Ellis, where she has served a term at Lintsing.

Dr. Cooper is a graduate of the Pennsylvania Bible Institute of Philadelphia and the Boston University Medical School; has had a successful practice in Falmouth, Mass., where he was also active in church work, and is now in charge of a dispensary in Boston. He will be located at Diongloh, where he will have 800,000 people as his exclusive field.

The church agrees to raise not only its apportionment for the American Board and the Woman's Board, but enough extra to make a budget of $2,500 for these four missionaries.

The exercises began by the ordination, before an Ecclesiastical Council, of Mr. Hubbard on May 23. On Saturday afternoon the church gave a reception to its missionaries, and Sunday was China day. It is said to have been one of the greatest days in the history of this splendid church. At the commissioning at the morning service the Board was represented by Pres. Samuel B. Capen and Secs. Cornelius H. Patton and Edward Lincoln Smith. Dr. Herrick, of Constantinople, extended the greetings to the missionaries, and Mr. Marling extended the greetings of the church. The pastor, Dr. Charles S. Mills, after the commissioning, received the missionaries into the church as members, with appropriate remarks. In the afternoon a communion service was held, in connection with which addresses were made by Dr. Capen and the missionaries. In the evening the missionaries addressed a large gathering of young people.

This Montclair arrangement is one of the most thorough pieces of missionary support on the part of a church of which we have any knowledge. It is a most happy arrangement for all concerned — for the Board, because it insures both steady and enlarged gifts; for the church, because the people will then feel that they have projected themselves into the largest missionary field in the world; for the missionaries, because they have behind them a noble constituency of praying men and women.

We trust the Montclair arrangement may stimulate other churches to lift their gifts to the point where they can undertake the support of a missionary or group of missionaries, or else undertake the financing of a particular station under the Board.

THE WORLD IN CHICAGO

Outstripping all other expositions in scope, in size, and in budget, the Chicago Exposition has just come to a close. The devotion and untiring labor, the courage and the self-sacrifice of the Chicago committees cannot be overestimated. These men "first gave their own souls." The plan of holding the Exposition in two buildings, a mile and a half apart, introduced the unfortunate element of competition rather than of co-operation between the Pageant and the Exposition. In Chicago the receipts from the Pageant will reach almost $80,000, fifty per cent more than in Boston or in any other city. Toward the close of the five weeks the great auditorium was packed night after night to its ceiling. It was estimated that over three hundred thousand people had attended the combined exhibits. While the newspapers were not stirred to even a seemly interest, many of the churches throughout the city have received the same inspiring vision that should follow all expositions.

Though many will now be looking at the hole in the doughnut, for the present remembering the weariness and the friction, a deepening appreciation will come of what it has meant to draw all Christian people together in such a magnificent demonstration of the oneness of the Kingdom and of the greatness of the missionary enterprise.

FOREIGN DEPARTMENT

TURKEY

The Indirect Approach

Writing of the indirect evangelistic service which such an educational institution as the International College of Smyrna renders the missionary cause in Turkey, Rev. S. Ralph Harlow says: —

"Our college graduates will not go into the Protestant church except in small numbers, I see that clearly; but we are going to see a mighty change in the old churches, I feel sure. I have talked with dozens of my students, and I find a feeling of dissatisfaction with things as they are; yet they would not think of leaving the church. Perhaps this is most evident as I have asked many of them to take me to their services and have stood beside them. Often they have begged me to overlook things which went on. It has been a real joy to me to try to read the deeper spiritual meaning into much that they do not understand, and yet to point out the terrible danger of religion clothed with so many things which mean nothing to the people.

"I understand most of what goes on in these church services far better than my students who grow up with them. Take, for example, the staff the archbishop carried on Easter. I asked my history girl why he carried that staff; she had not the faintest idea. Then I called her attention to the fact that it was shaped like a shepherd's staff, and I quoted to her those words of Christ, 'I am the Good Shepherd,' and his instructions to his ministers, 'Feed my sheep.' She said she didn't believe the archbishop himself knew why he carried it, except as an emblem of office.

"And certainly no opening presents itself in this field for reaching the thinking Moslems comparable with our chance here in the college. Mrs. Harlow and I have had many of these Moslem students in our home; we have won their confidence and friendship, and we have been able to get down to the heart of Turkey's need in our talks. I have been surprised to see how far we have been able to go."

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The Impress of the College on the Moslem

A teacher in one of the American Board colleges in Turkey describes a typical student: —

"We have here a young man, a Mohammedan, who is just now finishing

A TRANSPLANTED COLLEGE

Some of the buildings, including faculty residences, of the International College, Smyrna, now being transferred from its cramped quarters in the city to its new location outside at Paradise

the junior year in the college. The other day in a personal conversation with him he was asked if he felt any religious persecution here, and he said, 'None whatever.' He was then asked if there was anything in this Christian institution that seemed especially hard for him, and he said, 'There is just one thing, and that is I am obliged to obey rules.' He said: 'You know for the Turk that is one of the hardest things to do. It is natural for us to be loose and easy-going, but,' he said, 'this is good for me.'

"I wish you could see this young man. He is an example of what I think other Mohammedans are going to be, an earnest student and listener to all truth, and a young man who is willing to be taught. He may never come out as an open Christian, but if he is able to finish his course and take his diploma from this institution, I am sure that he will go out a principled man and a leader among his people. After all, is that not what we can do for the youth of this land? Let them come in and take the training along with other nationalities and members of other religious faiths, and if during this course of study they can learn to know the Master and to follow him, we are then doing a work for the nation that could not be done in any other way."

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Relief Work at Adrianople

Rev. Lyle D. Woodruff, of Philippopolis, found himself suddenly engaged in active relief work, following the surrender of Adrianople. He and one of the Bulgarian pastors, Mr. Popoff, had toured in the direction of the besieged city about two weeks before it fell, and had worked their way quietly and patiently till they reached Semenlee, seat of the military hospital thirteen miles from the city, when the message was heard, "Adrianople has fallen." The wounded from the Bulgarian battle lines were being brought into the hospital in autos and wagons. Having with them a hundred pairs of stockings — the fruit of the industry inaugurated by Miss Abbott's relief fund in Samokov — the missionary and the pastor began giving these out to barefoot soldiers, when an orderly invited them to help, introduced them to the doctor, and they became voluntary assistants in this military relief, carrying water to weak and thirsty men, and assisting even in the burial of the dead.

The following morning they pressed on to Adrianople, helping the wounded by the roadside and seeing the horrible evidence of warfare in the trenches, where all winter Bulgarians and Turks had lain. Inside the city they found an air of relief and happiness. Not a guard was set, and yet, with the exception of one drunken soldier who wanted to chop through a door to a minaret, no damage was done. An Armenian Christian said to Mr. Woodruff of the Bulgarian entrance, "They came in like gentlemen."

Mr. Holway, of Sofia, and Mr. Woodruff were the first of the relief agents on the ground. Soon others came with money from the Balkan Relief Committee and the British Friends Society. In the distribution of the work, the care of the Turkish prisoners was given to Messrs. Holway and Woodruff and a Mr. Turner, of the Balkan committee. Thousands of the Turkish soldiers, worn out by the privation of the siege, wasted away and died while relief measures were being planned. The soup kitchens could only help the stronger, while the others ate and lay down to die. A camp of 9,000 well prisoners in another part of the city reported that they were faring much better than during the siege.

Relief work had spread into the regions round about. Mr. Woodruff, with his companion, had taken three wagons of provisions for distribution among the poor of Semenlee, and on another day had taken four wagons to another village. Villages east and north were next to be reached. The 40,000 refugees in Adrianople and the many more in Salonica and Constantinople indicate a relief problem that will tax the wisdom and resources of government and philanthropy to the utmost. Within

BOATS IN TADVAN HARBOR, LAKE VAN

a radius of eight to fifteen miles of Adrianople most of the villages had been destroyed by fire and bombardment.

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A Winter Tour

Rev. George P. Knapp, of Bitlis, amid the mountains and snows of Eastern Turkey, in January ventured on a tour of outlying villages which occupied nearly four weeks, so heavy was the going. The first stop gives an idea of the hardships of the journey. It was at Tadvan, a village on the shores of Lake Van: —

"Here we slept in a room which had not been heated all winter. A brush fire in the rough stone fireplace had little effect on its temperature. With my camp bed and a good supply of blankets I got along pretty well, but the poor sledmen had no beds and lay down without covering on the cold rush mats spread upon the hard earthen floor. I gave them my overcoat to put over them. After that experience we appreciated the warm stables which were our quarters in several other villages.

"Sunday morning, after sending the sledmen with my baggage to a village named Tookh, some five miles away, with the message that I would come and hold a service in the late afternoon, I went on horseback to a nearer village on the lake shore, where soon after my arrival the people gathered in the little stone schoolhouse, which with our help they had built the year before. This village of thirty houses had all united in building the house, and now unite in maintaining the school, giving more than half the support of the teacher, besides furnishing fuel and lights. Most of his thirty pupils were present, and a goodly number of grown people. What was more, they paid pretty good attention while I told them on this last Sunday of their old year about putting off the old man with his deeds and putting on the new man."

Further on the snow grew deeper, the drifts higher. One day Mr. Knapp walked ten hours knee-deep in the snow. Once fog shut them in and made them lose their way; again the dark caught them, and they groped and hallooed till the search party found them. At one village a severe earthquake woke them from sound sleep. Yet it was all worth while: —

"The hardships and perils of traveling were as nothing to me compared to

the oppressive sense of the great need (often unfelt) of the people, and the joy of being able to do a little to meet it. Their life is merely an existence, differing little from that of the cattle they herd. Their ignorant, vacant minds seem to harbor no thoughts of anything beyond the range of this dreary existence, with its dull round of duties. The conversation of the men and boys gathered in their stable rooms during the long winter evenings is a stupefying repetition of what they have talked about a score of times before — old, old quarrels, and devices for deferring and dodging taxation and for avoiding military service. The conversation of the women and children on the way to the springs for water, or while huddled about their ovens in the ground, is not more edifying. There is many a village of thirty to fifty houses and more which has not only no school, but not even a newspaper. The great problem is to arouse in them the desire for something better. In some places it is encouraging to note that there is the longing, but there is no way to gratify it. In one small village of eight or ten houses where I stopped for a couple of hours there was no one who could read. When a government paper comes, or a letter is received by any one, it has to be taken to another village to be read. I shall not forget with what eagerness those gathered in the village stable guest room listened, as, standing beneath the small skylight, I read to them the whole of the Sermon on the Mount with hardly a comment. Would that another year I might be able to listen to their entreaty and help them have a school for the winter!

"Compared with these places it was a great pleasure to be in the villages where there are communities that are trying to follow the precepts of the Bible, and where there are schools which we are helping to support. Five of these I visited besides the two already mentioned. Though not dazzling, still they are lights in the gross darkness. The eager pupils in the schools, the attentive faces at the services and at Sunday school, I cannot forget. At one place three children were consecrated to the Lord in baptism, and three adults made public profession of their faith and joined the church. At another place the teacher and his wife had their first-born baptized, and many people saw for the first time that a father could bring his own child to the altar for baptism without delegating that privilege to a godfather. Then there were conversations with the brethren as they came individually or in groups, and there were visits to some of the houses. But perhaps my most gratifying experience was the association with the teachers (who have to act as preachers also) in their homes and while traveling with some of them to other villages."

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Relief Work for Refugees

It is good to read of the systematic work which has been done for the relief of those refugees fleeing from Roumelia across the Bosphorus to Western Asia Minor. Crowding into a thickly settled and impoverished land, they were inevitably a problem and a menace. For five months the Constantinople chapter of the American Red Cross Society has been maintaining its relief agencies, of which Dr. Wilfred M. Post makes report in *The Orient* for April 23. A quarter of a million refugees, it is estimated, are now scattered over Asia Minor, with tens of thousands more yet to arrive. About £15,000 has been expended in relief. Nine cities and 130 villages have been investigated, and all manner of articles — beds, blankets, clothing, brooms, mats, corn, and charcoal — have been distributed in quantity; 1,864 medical cases have been treated. The poverty and inefficiency of the Ottoman government prevent the locating of these refugees in suitable tracts of arable land where there is room for them; there is a field here for the wise expenditure of foreign benevolence.

At Brousa, where American Board missionaries are in evidence, the work

BREAD FOR THE CHILDREN AT BROUSA

has been wisely and broadly maintained. Work on the roads for men and at the looms for women has been inaugurated, the latter under Miss Jillson's care. Miss Allen continues her round of relief distribution; every Saturday morning she goes to visit the sick, and gives to each family a little money, not over twenty piasters (eighty cents) at most — their whole living for a week. Starting out one morning with the determination to give not more than £3 in all, she was compelled to distribute £4, in all cases to widows with children or to wives whose husbands were sick. It was pathetic to see the little children dance for joy at her coming, because it meant bread.

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Oorfa, a Moslem Center

Rev. Francis H. Leslie, in charge of the Oorfa field, having made a tour of the outstations, reports that he now knows better than ever before the size and character of his parish: —

"The city of Oorfa proper has 60,000 inhabitants, of whom 20,000 are Christians and the rest Moslems. Of these Christians, about 17,000 are Gregorians, 1,200 Protestants, and the rest Armenian, Syrian, and Roman Catholics. But surrounding Oorfa is a large district of country, full of villages, there being 1,415 exclusively Moslem villages, four (!) exclusively Christian, and ten with mixed population. All villages to the south of Oorfa are chiefly Arab, and all to the north chiefly Kurdish. There are four outstations in the Oorfa field: Severek of 17,000 people; Adiaman of 5,000 people; Behsne of 4,000 people; and Biridjik of 20,000 people, with more than three-fourths Moslems in each place. So you can see what a great Moslem region this is.

"I found the people of Adiaman quite interested in the future of the Kurds. There are many Kurds in that locality, and they are on friendly terms with the Christians. The Gregorian bishop told me that Kurds had told him that they felt that they ought to worship in his church, but that there is not sufficient religious liberty now to make it safe to do so. But they said that they

were only Moslems outwardly; in their hearts they had no love for the Moslem religion. Many prominent Armenians say they have more hope of the Kurds becoming Christians than of the Turks; the Kurds have much Armenian blood in their veins. I was told that there is a particular tribe of Kurds in that Adiaman region who are anxious to educate their children and willing to give their children to Christian schools. I am anxious to get two or three Kurdish boys to train in our industrial school, and hope I shall be able to get them.

Armenians Seeking Moslems

"There has been a most encouraging awakening among the native Armenian Christians of Oorfa to their privilege and opportunity of evangelizing the Moslems. They are now anxious to do that work, and have formed themselves into a personal workers band (twenty-eight of them) to study the Moslem character and religion, to distribute tracts, Bibles, and Testaments among Moslems, and to speak with them about Christianity as opportunity occurs. This band of workers meets with me every two weeks to pray and confer about their work, to report what they have done since the last meeting and to plan for the future, and it is a great pleasure to work with them. They show a fine Christian spirit, as practically every one of them lost a father, brother, husband, son, or other male relative in the massacre of 1895, slain by these Moslems whose salvation they are now seeking."

CHINA

China's First National Congress

News is beginning to reach us of the formal organization of the republic of China at Peking, which, strange to say, followed five days after the funeral of the Empress Dowager. Miss Luella Miner, whose letters our readers have come to prize highly, gives us this description of the opening session of the Congress: —

"This morning it was my privilege to attend the opening of the first regular National Assembly of the Republic of China. The body of the house seats about eight hundred, and the visitors' galleries on three sides several hundred more. A few days ago it was feared that the southern members would, many of them, stay away purposely, so it was interesting to sit in the gallery and see them gathering and know that over a quorum were present. There should be about three hundred senators and nearly two hundred are here, and about five hundred representatives have arrived. It is thought that the Kuo Min Tang will have more than half the members in the Senate, but not so many as the three other parties combined in the House. Can they carry their scheme of a party cabinet?

"There has been much apprehension as to what might happen, but if this parliament is a volcano it appeared very peaceful today. The military were not much in evidence in the vicinity except on the city wall close by, where there was a strong guard. Most of the members looked very young, but there was an occasional gray head. I saw only one queue, but others say they saw more. I should say four-fifths were in European dress, and tall silk hats, many of the most peculiar fit, were in evidence. The president would have been willing to attend, but the Kuo Min Tang objected on the ground that, as belonging only to the provisional government, he had no right to appear except as a guest, and that it was not customary in the west for the president to open the Assembly. We were kept waiting an hour after the first boom of the hundred and eight cannon fired in honor of the opening, while members in side rooms were arranging some disputed points. Then a bell was rung, one of the bands outside began to play, and the members of the old cabinet, with the premier leading, filed in and sat on each side of the rostrum in a special gallery. A secretary called the meeting to order and announced that it had been arranged that the oldest member present should pre-

side. The secretary of the old Assembly read an address; there was more band music, then the members stood while the president's chief secretary placed the president's message on the table. Every one had on company manners, and the ceremonies all passed off smoothly and impressively, especially the three bows to the republican flags crossed above the rostrum. The premier led the members of the cabinet down to the floor of the house, and with the members of the house made the deep salute. Then to the strains of martial music the company broke up."

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A New Style Wedding Ceremony

In a letter from Peking Mrs. Dean R. Wickes draws a significant contrast: —

"Today another event took place, of less national importance perhaps than the first recognition of China, but of interest to us in this compound — the first wedding in our church was held. The daughter of one of the Bible-women, who lives in the Ming Lun T'ang, was married to a young man who is also a Christian. The bride is twenty-four and the groom looks a suitable age. Pastor Li married them with a service that was very dignified and impressive, even to one with my limited knowledge of Chinese. The groom wore the proper Prince Albert coat and silk hat (in his hand), and the bride Chinese clothes and a veil in foreign style. That she wore a sage green brocaded jacket with a black silk skirt and a pink veil and white flower wreath would probably seem odd to those who are used to only white. But it was becoming to her, and did not look nearly so astonishing as it sounds. Besides, when we remember that white is the Chinese mourning, we realize that a white-robed bride to them might be as bad as a black-robed bride to us.

"Tea was served at the bride's home after the service; then they drove off in a carriage gay with green and red and yellow trimmings, with the inside curtains up, and friends went with them to the groom's house, where there was to be further feasting. The bride's mother did not go. They are to live by themselves, and we feel that they have very good prospects of being happy. The groom's mother is not living, otherwise they would not be so much like foreigners in their home.

The Contrast

"This wedding would not mean so much to those who knew only of this kind, but it means a good deal by way of contrast. Those who have been here long hardly turn aside or look around at hearing a clang of gongs, a beating of big and little drums, and the woeful moan of the huge wooden trumpet some one has dubbed a 'churn.' A procession comes on, gilded with lanterns on poles, red-bordered banners with fish and dragons, bears and monkeys on the white center ground, big, red-backed mirrors, impossible wooden fans of red and gold, all borne in double line by dark-robed men with sorry-looking red plumes sticking out of the tops of their hats — beggars all — with their beggars' rags and filth showing below the misfit garments or where one, open, falls away in front; then the drummers, under a canopy, for the most part little boys in fantastic dress; then last the bride, jogging along at a sea-sickening gait in a windowless sedan chair, its red poles on the shoulders of four or eight men. The chair is red and beautifully embroidered on the outside, but I doubt not plain enough within.

"When she reaches the home of her prospective husband, she is led out by her friends, groping blindly under a shawl of embroidered red crape, and married to the son of her mother-in-law; sometimes he is soon sent back to school, and she, after one day to show off her red wedding garments at her own home, settles down as quietly as she can to do as she is told by the sovereign mother-in-law. Of course many marriages are not by any means unhappy, but, as you know, it is as a mother and not as a wife that the woman of China has looked for her happiness in the past."

Sherwood Eddy at Foochow

President Beard, of Foochow College, sends the following specific testimony as to the success of the recent student meetings conducted in the city by Mr. G. Sherwood Eddy: —

"The largest Chinese club in the city was engaged for the Eddy meetings. Two thousand seats were arranged. These were filled twice on three successive afternoons by attentive listeners. Mr. Eddy thus delivered the same address to two different audiences on the same day. On the third day over one thousand men signed cards expressing their willingness to study the Christian religion. The work had been well organized to conserve the results of the meetings, and now, after two weeks have passed, we see among the results: (1) so many men asking to attend Bible classes that the number of available teachers is inadequate, and the number is daily growing; (2) prejudice against the Bible and Christianity shattered; (3) the Christians of the three missions working together as one family; (4) quickening of the spiritual life of the whole church; (5) many young men in Christian schools from Christian families joining the church, besides others whose conversion is more recent. Twenty-three from the Foochow College asked to unite with the church here in Foochow last Sunday."

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Royal Honors under the Republic

That China did not lose all her reverence for the Court and the Throne in her adoption of republican ideals, or that, at least, she had a pitying regard for the poor empress who last held the scepter of Manchu power, was evidenced by the imposing funeral ceremony and later by the memorial service in her honor. The latter occasion is thus described by Miss Luella Miner, of Peking: —

"The most important event in Peking

Photo by W. W. Leete

THE LATE EMPRESS DOWAGER'S FUNERAL PROCESSION

Photo by W. W. Leete

THE CATAFALQUE

Showing the great number of bearers (128), the poles, 18 inches thick, the Manchu hats, the Buddhist priests in black, the mourners in white, and the mixed crowd of spectators

this week, closing March 22, has been the national memorial service for the Empress Dowager, held three successive days in the Forbidden City, the two southern courts being thrown open to the public who had tickets of admission. It is said that 50,000 were issued, and it seemed as if all Peking was there — Chinese and foreigners alike — for the immense courts were thronged all the time; and in an outer, larger court were tens of thousands of others who could not be admitted, but who could pay their respects to the memory of the empress before another portrait in a pavilion with yellow satin hangings. We took our twenty college girls and three teachers through the two great gates into the sacred precincts before the great temple, T'ai Ho Tien, a stately building, with great portico and platforms on each side, reached by five broad, marble stairways. In the center wall on a magnificent screen hung the picture of the empress; in the dais was a throne, and in front of it an altar, on which were placed offerings of fruit and flowers. Company after company filed past, many stopping to make three formal bows before the portrait. At the right and left were Buddhist and Taoist priests, the bright robes of the Lama priests being most conspicuous. Over the central stairway hung two large republican flags; and Chinese, Manchus, and foreigners of every land flocked in to pay tribute to the woman who was wise enough to lay down the scepter and save 400,000,000 from bloodshed. The first day the ex-prince regent, father of the emperor, gave the address of thanks to the people for their tributes. The walls of the great court were hung with hundreds of scrolls presented by officials and people, extolling the virtues of Empress Lung Yu. The first day an address was made by representatives of the Christian Church, a company of men students sung a song composed for the occasion, and the Lord's Prayer was repeated. A strange scene indeed for the Forbidden City!"

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Field Sports at Taiku Academy

The assembling of many boys at Taiku for Pastor Ting's meetings, described in Mr. Fairfield's article in this number, entitled, "The Rising Tide Reaches Shansi," prompted the officers of the Taiku Memorial Academy to invite the

city schools, with these guests from Fenchow and from the outstations, to join them in a friendly field meet. The two city schools sent 120 representatives, and joined heartily in most of the events. They first gave an exhibition drill, followed by a similar drill by the academy boys. Other events succeeded — shorter dashes, a relay race, broad jump, pole vault, etc. The academy, being the only school that has done any regular drilling in field sports, easily outclassed its guests; but the occasion did much to create enthusiasm for such work, to open up friendly relationships with the schools of the city, and to plant in the breasts of some of the boys from outside a desire to enter the academy when they are prepared so to do. One pleasant feature of the time was the presence of a number of the gentry of the city, who seemed greatly interested in what they saw.

JAPAN

Doshisha's Growth

President Harada, of Doshisha, writes of a record enrollment in that college; the increase in the theological department, with its promise of more Japanese pastors and leaders, is specially gratifying: —

"We have just begun the new school year with the largest attendance in the history of Doshisha, 1,134 in all departments. This number, increased by those who will enter the university departments in September, will surely bring the total enrollment for the year well above the total of last year, which was 1,164. The theological department has the largest number it has ever known, a total of seventy-one. A pleasing feature is that of this number ten men are self-supporting. Three non-Christian students are in attendance for the study of Christian theology at their own charges. Of these three, one has recently expressed his faith and intends to seek baptism. Students from other denominations are also with us."

The Evangelization of Japan and the Missionary

The missionary conferences recently held in Japan by Dr. Mott in behalf of the Continuation Committee of the Edinburgh Conference stirred afresh the perennial question concerning the missionary's place in the Christian movement in that land. The *Missionary Herald* is indebted to Rev. Hilton Pedley, of Maebashi, for English translations of articles and editorials appearing in the Japanese religious press, which express with varying qualifications the desire that is felt for missionary co-operation with native leaders. Perhaps the most hearty and unreserved of these utterances is the following editorial from the *Shinjin*, Rev. Danjo Ebina's magazine: —

"We extend a most cordial welcome to Dr. Mott, who will visit us soon in the interest of evangelistic work in the Orient.

"Some of his questions we answer as follows: (1) 'Are missionaries needed in Japan?' They are greatly needed. (2) 'Shall we increase the present force?' Yes, largely — up to the limit of men and means. Send us two or three times as many as we now have. Let us have all the evangelistic force that can be spared us from the West. (3) 'Should the missionaries be in the centers or in country places?' In both; it is not necessary to draw lines. (4) 'What qualifications should a missionary possess?' A diploma from an ordinary university. We cannot reasonably expect more than this. Of course, it is understood that in morality and consecration they are qualified from the very fact that they are missionaries. (5) 'What should be their work?' Anything and everything. Those who are proficient in the language should have no false modesty in the matter of preaching, lecturing, and teaching. With boldness they should proclaim the gospel. Those who find the language difficult can teach the Bible, make calls, bring high and low to their homes, talk with them, etc. If, alone, they feel unequal to the task, let them

get a Japanese associate — pastor, teacher, or business man. Let them mingle unreservedly with both Christians and non-Christians.

In Country or City

"If in the country, let them seek fellowship with the farmers, and get on good terms with the young people who will likely flock to them. Let them climb with them over the hills, ford the rivers, pray with them on the mountain top, memorizing the sacred words as they go.

"If in the city, let them become intimate with students, get in touch with the poor, establish clubs, conduct English services. If athletic, let them go in for baseball, football, boat racing, insisting upon good character and temperance as necessary conditions of sweet fellowship. Let them nourish religious faith, inculcating reverence in play, in exercise, in literature. It would be interesting to have in Tokyo an occasional gathering of as many as 2,000 missionaries to make a demonstration on a large scale. Again, if there are those versed in philosophy and literature, let them meet the students in discussion, overcome them, and bring them to their knees.

"There are a thousand ways of working. In Japan we have all kinds, foolish and intelligent, rich and poor, common people and nobles. Let each missionary choose the work that suits him, and devote himself to that. We must get rid of bigotry, conservatism, narrowness, and vituperation. Are there those who are hidebound by conservative theology, always on the hunt for heresy, rancorous, and ready to vilify? For such we have no welcome, for they are but hindrances to the work of making known the gospel."

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Country Evangelistic Work

The Christian movement in Japan is largely a thing of the cities. The country places are still widely unreached. But the problem of evangelizing the rural communities is coming more and more to the front. It is recognized that Christianity must work out from the cities. Rev. Charles M. Warren, of Tottori, having just made the round of the seven outstations of that center, sends on the whole a cheering report of them. At one village, Hamamura, a small place surrounded by others, Christian work is carried on by the man who serves as Mr. Warren's language teacher: —

"To tell the story of this man, though it is very interesting, would take too long; a result of former work by missionaries, this man has grown till now he is doing on his own initiative (though subsidized by us) a work for his native town that if imitated by others largely would solve the problem of the evangelization of the country towns. He has a Sunday school of eighty, a meeting for girls, meetings for adults, private inquirers; is often invited to speak at the Young Men's Buddhist Associations on Christianity, and is recognized as the Christian *par excellence* of that whole countryside. The help that we give is less than three dollars per month."

At three other towns occasional meetings are held, and there are several more open, if only the men and means were available to occupy. Given a touring missionary and a touring evangelist, Mr. Warren feels the problem of the evangelization of the rural part of Japan would be several steps nearer solution than it is at present.

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A Significant Manifesto

The *Japan Mail* of April 5 calls attention to a remarkable document issued by a society formed of the graduates of the Higher Normal School at Tokyo, numbering over 2,500, which, in its own name and that of the hundred thousand teachers engaged in general education in the empire, protests against the present educational situation and proposes certain definite reforms. It protests against the reckless introduction into the teaching of the schools of all sorts of radical ideas, imported from Europe and America, be-

A THRESHING FLOOR IN MADURA DISTRICT

fore they have been examined and judged to be useful for the public good; in this way the foundation of national morality is shaken.

It calls upon the people in the upper strata of society, especially public characters and statesmen, to mend their ways; their words and actions have been far from satisfactory. The power of social sanction, of helping the good and checking the wicked, it declares, falls to the lot of the general rank of educationists. They must get out of their shells, mingle with the living world, and impart to their pupils instruction born of their contact with active society; that is, moral teaching helpful to life.

The *Mail* speaks of this manifesto as a bolt from the blue. The graduates of the higher normal schools, educated at government expense and expected to conform strictly to the official interpretation of the imperial rescript on education, have hitherto been looked upon as models of meekness and moderation. They have simply said, "Yes, yes," to what they were told. That they should have come out so squarely and outspokenly on the side of the more popular or democratic conceptions of constitutional government and in support of more careful moral safeguards is astonishing and significant indeed.

INDIA

Harvest Festivals in South India

Under date of April 23, Rev. John J. Banninga, of Tirumangalam, in the Madura Mission, describes a characteristic celebration of the Christians at that season: —

"At this time of the year the farmers of America are thinking of plowing and sowing, of spring frosts and early vegetables. But here we are busy with the harvests. The fields have all been yellow with the ripening grain, and gayly clad groups of men and women have been busy from morning till night cutting the grain with their tiny sickles, carrying it to the threshing floors in great bundles on their heads, and there beating out as much of the grain as possible by hand and then letting the cattle tread out the rest under foot. The flail and the winnowing fan were also busy, and heaps of golden grain have rewarded their labors, all ready to be carried to the granary to be stored or to the market place to be sold.

"At this season of the year also some of the largest Hindu festivals take place, and men and women can be seen on the appointed days going to the temples in great crowds to make their offerings to the gods. Many a temple reaps a rich

harvest at this season, not only from its own lands, but also from the gifts of its devotees.

"The Christian Church in India could not let such a custom die when the people become Christians, and so in practically all the churches harvest festivals are held, and the people are given an opportunity to bring to the Lord the produce of their fields as thank-offerings for his goodness to them. Hardly a day goes by when there is not a harvest festival in some one of the pastorates of the Central Circle, and on some days there is more than one.

"I wish you all might be present at some one of these festivals to see the joy of the Christian people and the spontaneous way in which they bring their offerings. A program is usually prepared, having recitations and dialogues by the school children. Some of these are very amusing as well as realistic. And then there are the addresses by the pastor, missionary, and visiting clergymen of neighboring pastorates. But the main part of the whole meeting is the bringing in of the offerings. In some places the roll is called, and each one in response to the calling of his name brings in his offering, whether it be in money or in kind. But in a few places this is made much more of a function; a band heads a procession that marches from house to house, and then each family joins the procession, carrying their gifts until they come to the church, and there present their offerings before the Lord. This is indeed a splendid function, and though the music may not appeal to Western ears, the spirit of the people and their generosity must do so.

A Church Market

"The gifts include everything that can possibly be grown in a garden or farm. Sometimes even a pair of bullocks form the center of the group, and are driven right into the church with the rest of the crowd. Sheep and goats are always present at every village festival, while chickens and ducks often emphasize the preacher's strong points with their crowing and quacking. At a festival at which we were present this morning, the gifts included grains of all kinds and several varieties of vegetables. There were also little things that had been made by hand and some that had been bought in the bazaar, but lying on the top of everything else, and staring me right in the face as I tried to speak, was a sheep's head that had been bought at the market and brought as an offering, and beneath it lay a small bundle of firewood, as though it were all ready for a sacrifice. I suppose no one thought of that; at any rate, when the pastor spoke of it at the close of the meeting, he said that they need not hurry away, as everything they needed for their meals could be bought there. These gifts were all auctioned at the close of the meeting and the money put into the church treasury. I am glad to say that the offerings in most cases this year are ahead of last year, for then the crops were not very good."

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Pleading for Christian Teachers

It is sometimes said that to represent the non-Christian world as reaching out its hands toward God, or waiting eagerly for the Christian message, or importuning for missionary work, is to misrepresent the facts. And it is true that in some lands and in many locations it is hard to rouse interest; after fear and hatred are dissipated, only indifference follows. The missionary's problem is to gain a serious hearing; but not so everywhere. In many cases the situation is like this described by Rev. Edward Fairbank, of Vadala, in the Marathi Mission, who writes from the summer mountain retreat of the missionaries at Mahableshwar: —

"During the past year or two urgent applications have come to me to take up Christian work in a large number of villages northeast and southeast. These applications have become more and more urgent. Since coming up to Mahableshwar I have had a number of letters asking me if it was not possible for the mission to push the work in these vil-

lages. The call to the pastors constantly is, 'Come over and help.' In the touring season I visited some of those villages, and realized the urgency of the people. They cannot understand why our mission cannot come in and instruct, baptize, and teach them and their children.

"One of these villages, for instance, has a few Christians — boys who had been taken in as famine children, and who have now settled down in their village. The petition from that village says, and it has been often repeated, that there are 200 souls in this village ready for baptism: 'Our affiliation is with the American Mission. Will you refuse us baptism?' In all the villages on the northeast and southeast sides there are probably five hundred persons ready for and urging baptism. They want schools, and, if they are baptized by our mission, we must give them schools for their own betterment as well as that of their children.

"This call from these people is not a mere 'flash in the pan,' but they have urged us for a number of years, and more especially during the past year or two. What can I do? I have already more work than I can manage with appropriations and donations. I have told some of these villages to apply to the Society for the Propagation of the Gospel Mission and to the Salvation Army. In some cases I have even asked the missionaries of the Society for the Propagation of the Gospel to go to these villages, but they either do not do it or cannot do it. I pass the situation on to you."

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AFRICA

Government Co-operation in South Africa

Rev. F. R. Bunker, who was obliged to withdraw from the Board several years ago on account of a breakdown in health at Beira, but who has recently been in charge of the inspection of our day schools in Natal, has been reappointed a regular missionary, together with Mrs. Bunker, who will soon join her husband in Durban. In acknowledging the action of the Prudential Committee, Mr. Bunker writes enthusiastically of his work, being especially gratified over the cordial relations now existing between the government and the mission in the matter of school work. He writes: —

"I have taken it for granted from the beginning that the government and its agents are as deeply interested and as fully concerned in the well-being of our schools as we are, and I have found my assumption to be the fact. I could ask for no warmer friends or more earnest supporters than the Inspectors who have my schools to inspect. I have not had an ultimatum against any schools for over a year. They have recommended every application for a new school which I have made — twenty-four in all — and have trusted me to meet any condition which might be lacking in school that did not meet their full approval. They are more like brethren than government officials to me."

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Mr. Bridgman at Johannesburg

Those who have noted the transfer of Rev. F. B. Bridgman from Durban to Johannesburg will be interested to know how his new field impresses him. We quote from a letter of March 29, giving his impressions after a rapid survey of the situation: —

"As to Johannesburg, perhaps I ought not to risk touching on the subject at all; there is so much to say. But I will try to confine myself to one or two aspects.

"The immediate field comprises points five hours apart by train; and beyond this there are places, like Bushbuck Ridge, Barberton, and Engonyameni (near Delagoa Bay), that it takes one two days to reach. For myself I do not much believe in taking on these distant points. With limited force, we can put our time to better effect nearer our base. But the natives are incorrigible expansionists. We must remember that practically every advance in twenty

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STREET SCENE IN JOHANNESBURG

years has been due to native importunity in the face of mission protest for lack of men and means. The mission would not have occupied either Johannesburg or Durban but for native pressure.

"While great opportunities have been lost to us, yet the longer I am here the greater scope I see. There is no lack of inviting openings.

"But most of these openings are difficult propositions. It is possible that some of the most inviting chances in the sense of great need, thousands of natives with no religious privileges, are not openings at all. For instance, there are great residential suburbs teeming with native servants who can't possibly get to the downtown churches. It seems to have been assumed thus far that white prejudice precludes native churches in these residential districts. But I don't see how I can retain my

self-respect and not make an effort to meet the evident need, though it is quite possible that it may raise such a storm as practically to end my usefulness here.

"This suggests the tremendous anti-native and anti-missionary feeling in these parts. It is really appalling, and pervades many and perhaps most churchgoing Christians. The native is absolutely indispensable, and yet he is hated like poison.

"But I am getting more and more in love with the work and its problems every day. The sailing down in Durban was really getting too smooth. It's rough enough here so a man must improve his seamanship or go down. So you see I have plenty of incentive even on the lowest plane."

Mr. Bridgman in the same letter states that the South African government has recently completed arrangements with the Portuguese authorities for the recruiting of laborers in Angola for the Johannesburg mines. He states that he does not feel like congratulating our missionaries in Angola or the natives on this prospect, but he does feel that it will bring the West Africa and the South Africa missions pretty close together.

PHILIPPINES

The Congregationalists' Chance

Confirming Dr. Sibley's word as he comes home from Mindanao on furlough, and enforcing the timeliness of the recent appointment of Rev. and Mrs. Frank C. Laubach to re-enforce the Board's Philippine Mission and to make possible the opening of a station in northern Mindanao, comes testimony from Rev. D. S. Hibbard, president of Silliman Institute at Dumaguete on the Island of Negros to the north of Mindanao. Silliman Institute belongs to the Presbyterians, and as a training school for native workers is, Dr. Sibley says, perhaps the finest contribution to the Christian enterprise to be found in the Philippines. President Hibbard's word is taken from a letter to Dr. J. B. Rodgers, of Manila, a fellow Presbyterian missionary:—

"May I again call attention to the fact that the field is ripe for the Congregationalists at Mindanao. At the present time this is the most promising field in the Philippine Islands. Mr. Jansen lent one of our pastors, Rev. Ricardo Alonzo, to them to work for a few months, and he has worked in one little

AT SURIGAO, NORTHERN MINDANAO

town for three weeks and has baptized 127; in another town he baptized sixty, and there are 400 who are waiting for instruction. I have received three petitions asking for a pastor, signed by the leading men of the towns, and saying that they wanted the pure gospel of Jesus Christ. A large part of this is the result of the work of our students (Silliman) who have gone home and have told the things that they have seen and heard. This opportunity will soon pass, as it has already done in many places, and the people will lapse into a sort of freethinking indifference."

In forwarding the extract Dr. Rodgers adds: —

"You will remember that Mr. Black had already made a visit to that northern coast a year ago and baptized a large number of people. All this work, as you understand, is among the Christian Filipinos, and is apart from the work of the Agsan Valley. I hope that you will be able to send not only Mr. Laubach, but another minister and a teacher as well. Of course, it goes without saying that we shall aid you as best we can, and will also receive Mr. Laubach as corresponding member of our mission."

EGYPT

A Remarkable Situation

Dr. and Mrs. Nesbitt W. Chambers, returning to Adana in Central Turkey after furlough, were unexpectedly delayed in Egypt, through missing connections at Alexandria. The interruption of their journey, however, gave them a chance to see some of the missionaries there and at Cairo, and to learn at first-hand concerning new developments in the work. Dr. Chambers writes: —

"The present situation as regards work among Moslems is very remarkable. The fact that meetings for Moslems in the mission premises and other places, attended by from 100 to 500 Moslem men, are being held shows a startling change in the attitude of the people of Egypt. So far, there appears to be no opposition to these meetings. The attention given to addresses and the interest manifested in question and answer demonstrate the fact that it is no mere curiosity that attracts a large part of those in attendance. This is further shown by the fact that groups of Moslems are studying Christian teachings in various places in the country.

"There is also developing discussion in the press of various phases of Islam. It was interesting to see in the *Egyptian Gazette* an epitome of Dr. Lisdall's reply to Mr. Leeder's book on the 'Veiled Mysteries of Egypt.' The reply was published in the first instance in the *Moslem World*. It will surely find its way into the Arabic papers. There is undoubtedly a deep movement under way in Egypt. The American Mission has well earned the respect and confidence of all. It is in a position to take advantage of every move and change, and is well worthy of ample support. It is a splendid organization."

THE PORTFOLIO

The End of the Opium Traffic

We are not disposed to praise with unction the decision of the government to send no more Indian opium to China. Mr. Montagu quite appropriately made the disclosure in the House of Commons without any attempt at magniloquence. He was wise in his restraint, for the Indian opium traffic was dead already. It came to a natural end when the government of India stopped the sales of opium for export, as a temporary measure, early in the present year. The real date of the termination of the traffic was even earlier. Its doom was sealed when China, regardless of her treaty obligations, compelled the opium merchants to accumulate vast stocks in their warehouses at Shanghai and Canton, and prevented their distribution in the in-

terior. The deadlock thus created is apparently in process of adjustment. There are 20,000 chests of opium in the warehouses at the treaty ports, and they are to be "absorbed" by China at the rate of 2,000 chests a month. It is perhaps as well not to peer too closely into this final flicker of the opium traffic. . . .

Thus quietly disappears a traffic which has been conducted under British auspices for far more than a century, has contributed to bring about a war, has been investigated by a famous Royal Commission, and has formed the subject of indiscriminate denunciation at numberless public meetings in this country. Few questions have been involved in so much persistent misrepresentation, though throughout the long agitation against the traffic both sides have been able to claim some substratum of truth for their statements. When all is said that can be said, however, it is indisputable today that the Indian opium traffic with China is an unpleasant page in British history. It began in the desire of a trading company for profits, and the desire was transmitted to the regularized administration which succeeded the company. The craving for profits continued to the end, and has only disappeared when profits were no longer obtainable. The casual verdicts of the House of Commons do not always command approval, but it is plain now that the House was justified in declaring the traffic to be "morally indefensible."

From editorial in The London Weekly Times of May 16, 1913.

THE CHRONICLE

Departures

June 14. From Boston, Dr. Harriet E. Parker, returning to the Madura Mission; also Dr. Cordelia MacNaughton, joining the mission for a term of service. (See page 300.)

Arrivals in this Country

May 13. At New York, Miss Susan R. Howland, of the Ceylon Mission.

May 14. At New York, Dr. and Mrs. Charles T. Sibley, of the Philippine Islands Mission.

May 27. At Kingston, Ontario, Rev. and Mrs. Thomas B. Scott, M.D., of the Ceylon Mission.

June 7. At New York, Dr. and Mrs. John Howland, of the Mexico Mission.

June 8. At Boston, Rev. and Mrs. William C. Bell, of the West Central Africa Mission.

Arrivals on the Field

March 28. At Foochow, China, Miss Margaret E. Weed.

April 12. At Fenchow, China, Rev. William R. Leete

April 24. At Adana, Turkey, Dr. and Mrs. W. N. Chambers

April 26 At Hermosillo, Mexico, Rev. Alden B. Case.

May —. At Harpoot, Turkey, Miss Margaret H. Campbell.

Marriages

April 3. At Foochow, China, Dr. Charles L. Gillette and Miss Margaret Weed.

April —. Mahableshwar, India. At the annual meeting of the Marathi Mission, Rev. Edward W. Felt and Miss Rachel E. Coan.

Birth

March 29. At Jaluit, Marshall Islands, a son, Charles George Gordon, to Rev. and Mrs. Frank J. Woodward.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	6 94
Auburn, 6th-st. Cong. ch., 5.78; Mrs. Mary A. Frye and sister, 3,	8 78
Bath, Cong. ch., of which 50 from Annie L. Palmer,	159 53
Biddeford, 2d Cong. ch.	14 70
Blue Hill, Augusta M. Peters,	2 00
Bridgton, 1st Cong. ch.	21 20
Broad Cove, John S. Fiske,	1 00
Cumberland Center, Cong. ch.	29 00
Farmington, 1st Cong. ch., Katharine M. Titcomb, 1; Mary F. Cushman and mother, 2,	3 00
Gardiner, Cong. ch., Sarah M. Whitmore,	1 00

Greenville, Union Cong. ch. 10 00
Hampden, Cong. ch., Mrs. Ella E. Rowe, 1 00
Harrison, Cong. ch., 5; W. L. Grover, 2, 7 00
Kennebunk, Union ch. of Christ, Mary L. Nason, 5 00
Norridgewock, Cong. ch., Friend, 20 00
Portland, Bethel Cong. ch., Mrs. Emma F. Southworth, 25; 2d Cong. ch., Mrs. W. O. Hough, 10, 35 00
South Brewer, 2d Cong. ch. 22 00
West Newfield, Cong. ch. 10 60
Windham, Cong. ch., Susan S. Varney, 5 00 — 362 75
Legacies.—Portland, W. W. Brown, int. on legacy, 70 50
433 25

New Hampshire

Andover, East Cong. ch., Aux. N. H. Female Cent Inst. and H. M. U. 2 00
Atkinson, Mrs. Chas. Tenney, 5 00
Chester, Cong. ch. 9 70
Derry, Central Cong. ch., Mrs. Chas. E. Newell, 1 00
Epping, Mrs. Mary E. Boynton, 1 00
Epsom, Union Cong. ch., Mrs. Sarah N. W. Holmes, 1 00
Exeter, F. E. Delzell, 5 00
Goffstown, Cong. ch., Mrs. Laura E. Gerould, 5 00
Hampstead, Cong. ch. 17 50
Hinsdale, Mrs. Emily H. Estey, 2 00
Hooksett, Cong. ch., Rev. J. H. Bliss, 2 00
Littleton, Cong. ch., 95.61; Mrs. C. F. Lewis, 2, 97 61
Manchester, Friend, 5 00
Ossipee, 1st Cong. ch. 32 00
Somersworth, Eunice W. Quimby, for Inghok, 30 00
Sunapee, Mrs. Geo. H. Bartlett, 10 00
Union, Cong. ch. 9 09 — 234 90

Vermont

Bellows Falls, C. C. Johnson, 5 00
Brattleboro, Center Cong. ch. 125 00
Brookfield, East Cong. ch., toward support Dr. C. W. Young, 8 75
Coventry, Cong. ch. 5 96
Enosburg, 1st Cong. ch. 3 45
Fair Haven, Welsh Cong. ch. 6 50
Middletown Springs, Dyer Leffingwell, 2 00
Montpelier, Mrs. A. J. Howe, 2 00
Newfane, Cong. ch. 18 00
North Troy, 1st Cong. ch. 15 00
Saxton's River, Henry F. Jones, 1 00
Wells River, Cong. ch., A. B. Stearns, 5 00
West Brattleboro, Cong. ch., Mrs. W. H. Bigelow, 5 00
West Rutland, Cong. ch., Frank A. Morse, 100 00
Williston, Mrs. J. C. Crane, 1 00
Windsor, Mrs. Richard M. Hall, 5 00 — 308 66

Massachusetts

Amherst, 1st Cong. ch., Kate I. Dickinson, 2; W. L. Cowles, 5; Chas. R. Green, 1, 8 00
Andover, Seminary Cong. ch., of which 25 from Walter Buck and 10 from Susanna E. Jackson, 35; West Cong. ch., Emma L. Ward, 1; Rev. Chas. C. Torrey, 10, 46 00
Ashby, Cong. ch. 17 34
Attleboro Falls, Central Cong. ch. 51 80
Auburndale, Cong. ch. 16 25
Bedford, Emily M. Davis, 1 00
Beverly, Chas. H. Symonds, 1 00
Boston, Shawmut Cong. ch., 152.24; 1st Cong. ch. (Hyde Park), 77.94; Central Cong. ch., Rev. and Mrs. M. W. Stackpole, for work in Peking, 50; Park-st. Cong. ch., In memoriam Mary T. Baldwin, 50; Boylston Cong. ch. (Jamaica Plain), 14.43; Norwegian Cong. ch. (Roxbury), 11.55; Eliot Cong. ch. (Roxbury), of which 3 from Elizabeth E. Backup, 4.75; H. Fisher, 500; Hiram A. Miller, 10; John H. Soren, 5; Wm. A. Mowry, 1; Friend, 1, 877 91
Boxford, 1st Cong. ch., Rev. A. B. Peabody, 5; Friend, 10, 15 00
Brookline, Mrs. G. M. Adams, 5 00
Cambridge, 1st Cong. ch. (Prospect-st.), of which 150 from Russell L. Snow, to const. *Rev. Wm. M. Macnair* and *Mrs. Wm. M. Macnair*, H. M.'s, 289.60; Pilgrim Cong. ch., 10, 299 60
Charlemont, 1st Cong. ch. 9 60
Clinton, Ger. Cong. ch., Rev. and Mrs. E. L. Hobein, 5; Friend, 1, 6 00
Concord, Trin. Cong. ch., of which 25 from Thomas Todd and 10 from Edward R. Farrar, 35 00
Conway, Cong. ch., Mrs. S. H. Clary, 1 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 12 35
Dalton, Mrs. Hannah C. Severance, 5 00
Danvers, W. E. Smart, 10 00
Easthampton, Anna C. Edwards, 2 00
East Bridgewater, Huram Wade, 10 00
East Milton, Friend, 50 00
East Northfield, W. R. Moody, 10 00
Easton, Center Cong. ch. 13 62
Enfield, Cong. ch., of which 100 from Mrs. Henry M. Smith and 100 from Marion A. Smith, 200 00
Falmouth, 1st Cong. ch. 60 00
Florence, Cong. ch. 25 00
Framingham, Plymouth Cong. ch., George D. Bigelow, 25; Mrs. C. A. Kendall, 15, 40 00
Harvard, Cong. ch. 10 00
Holyoke, Wm. A. Allyn, 5 00
Interlaken, Cong. ch., Friend, 5 00
Ipswich, South Cong. ch., Friend, 40; Linebrook Cong. ch., 9, 49 00
Lancaster, Cong. ch., B. F. Wyman, 5 00
Lawrence, South Cong. ch., M. 3 00
Leominster, F. A. Whitney, 15 00
Lexington, Friend, 100 00
Longmeadow, 1st Cong. ch., toward support Dr. G. C. Raynolds, 50 00
Lowell, Highland Cong. ch., Helen Buttrick, 15; 1st Cong. ch., Walter H. Hoyt, 5; Robert L. Read, 1, 21 00
Malden, 1st Cong. ch., Member, 5 00
Medfield, 2d Cong. ch. 15 00
Melrose, Ortho. Cong. ch., W. W. Fletcher, 10 00
Melrose Highlands, Cong. ch., Chas. M. Ide, 5 00
Milford, Cong. ch., Geo. G. Cook, 10 00
Milton, Cong. ch., Friend, 25; do., Friend, 6, 31 00
Mittineague, Cong. ch., H. A. Goodman, 1 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 67.06; Hattie F. Cushman, 5, 72 06
Natick, 1st Cong. ch., Mrs. W. H. Brown, 2 00
New Bedford, Trin. Cong. ch. 15 40
Newbury, 1st Cong. ch., of which 5 from Mrs. Lucaster J. Moses, 32 40
New Salem, Rev. Haig Adadourian, 1 00
Newton, Mrs. H. P. Kenway, 5 00
Newton Center, 1st Cong. ch., Emily W. Tyler, 5; C. M. Goddard, 15, 20 00
Newtonville, Central Cong. ch., for Shansi, 279; do., Percy H. Tufts, 5, 284 00
Northampton, Edwards Cong. ch., for Pangchwang, 201.39; Emily H. Terry, 5; Mrs. Sarah Reed, 2, 208 39
Northboro, Cong. ch., Friend, 5 00
North Brookfield, 1st Cong. ch., of which 5 from Mrs. Francis T.

Blanchard and 1 from Frances T. Lawrence, 6 00
Oakham, Cong. ch., Henry P. Wright, 20 00
Oxford, Cong. ch., Georgianna M. Wheelock, 1 00
Paxton, Cong. ch. 5 32
Peabody, West Cong. ch., F. K. McIntire, 2; Mrs. A. H. Whidden, 5, 7 00
Petersham, Cong. ch., A. D. M. 200 00
Pittsfield, 1st Cong. ch., Mrs. John T. Power, 10 00
Richmond, Rev. Wm. M. Crane, toward support Dr. E. P. Case, 166 66
Salem, Tab. Cong. ch., of which 2 from Mary N. Cleaveland, 385 46
Scituate, Cong. ch. 6 00
Sharon, Walter A. Griffin, 1 00
Somerset, Cong. ch. 8 27
Somerville, Broadway Cong. ch., Mrs. W. H. Hodgkins, 15; Mrs. A. M. Baker, 5, 20 00
South Ashfield, A. F. Richmond, 2 00
South Easton, F. Josephine Randall, 5; Horace Y. Mitchell, 1, 6 00
South Hadley, Cong. ch. 15 68
South Hadley Falls, G. 100 00
South Weymouth, Old South Cong. ch. 28 39
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, 111.89; Olivet Cong. ch., 30; David F. Atwater, 50; Mrs. Sarah A. Hazen, 10, 201 89
Sterling, Cong. ch. 19 18
Sudbury, Mrs. Lucy S. Connor, 10 00
Taunton, East Cong. ch. 5 88
Walpole, Cong. ch., Friend, 3 00
Waltham, Cong. ch., Mary A. Cummings, 10; Mrs. Sarah B. Warren, 1, 11 00
Watertown, Phillips Cong. ch., Miss F. L. Carter, 5 00
Wellesley, Mrs. Juliette S. Abbott, 50
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 23 53
Wellfleet, 1st Cong. ch. 30 30
Westboro, Genevieve E. Clark, 2 00
West Boylston, Cong. ch., Mrs. Julia C. Dakin, 5 00
West Brookfield, Cong. ch., Alice J. White, 2 00
Westhampton, Cong. ch. 27 00
West Medford, Cong. ch. 61 01
West Medway, 2d Cong. ch., Geo. W. Bullard, 1 00
Westminster, Mrs. Sarah E. Drury, 10 00
Weymouth and Braintree, Union Cong. ch. 61 20
Whitman, 1st Cong. ch. 25 50
Winchendon, North Cong. ch. 41 18
Winchester, 1st Cong. ch., Friend, 5 00
Worcester, Plymouth Cong. ch., 78.46; Union Cong. ch., Member, 35; Hope Cong. ch., 10; John E. Sinclair, 10; Gordon Berry, 5, 138 46
——, Hampshire Assn. 16 00
——, Essex Co. 25 00
——, X. Y. Z., toward support Dr. and Mrs. Chas. L. Gillette, 1,000 00
——, Friend, toward support of missionaries in India and Africa, 1,500 00—7,033 22

Legacies.—Waltham, Erskine Warden, by Thomas H. Armstrong, Ex'r, 148 60
Winchendon, Chas. L. Beals, by Geo. C. Beals, Ex'r, 500 00 648 60

7,681 82

Rhode Island

Providence, Free Evan. Cong. ch., 34.22; Central Cong. ch., Grace R. Lawton, 10; Pilgrim Cong. ch., Mrs. Wm. A. Walton, 10; Frances M. Wheeler, 10; Mrs. Emily S. Babcock, 3; A. C. Farnham, 1; "Union," 3. 71 22

Young People's Societies

Maine.—Greenville, Union Y. P. S. C. E., Jun. Dept. 8 00
New Hampshire.—Wolfboro, Y. P. S. C. E., for Adana, 7 50
Massachusetts.—Boston, Immanuel-Walnut-av. Y. P. S. C. E. (Roxbury), of which 125 toward support Dr. W. T. Lawrence and 10 for work in China, 135; Cambridge, Young People's Alliance of 1st Cong. ch. (Shepard Mem.), for Inghok, 10; Fitchburg, Priscillas of Calvinistic Cong. ch., 10; Medfield, 2d Y. P. S. C. E., 5; Norfolk, Y. P. S. C. E., for Shaowu, 10; Quincy, Bethany Y. P. S. C. E., for Mindanao, 15; Whitman, 1st Y. P. S. C. E., for Mt. Silinda, 10, 195 00

210 50

Sunday Schools

Maine.—Brunswick, 1st Cong. Sab. sch., Jun. Dept., for China, 3.25; Westbrook, Cong. Sab. sch., Mrs. Edwards' Class, for China, 13.30. 16 55
Vermont.—Brattleboro, Center Cong. Sab. sch., 26.10; Coventry, Cong. Sab. sch., Mizpah Bible Class, 4.54, 30 64
Massachusetts.—Lancaster, Cong. Sab. sch., 4.88; Lawrence, Trinity Cong. Sab. sch., for China, 10; Orange, Central Cong. Sab. sch., for Shaowu, 6.85; Sharon, Cong. Sab. sch., 10; Springfield, Hope Cong. Sab. sch., toward support Rev. B. V. Mathews, 18.84; Warren, Cong. Sab. sch., for China, 10; Waverley, 1st Cong. Sab. sch., for Mt. Silinda, 30; Winchendon, North Cong. Sab. sch., for Adana, 15, 105 57

152 76

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch., Member, 40; South Cong. ch., Mrs. Edward Sterling, 5; Mrs. John Hurd, 25, 70 00
Bristol, Cong. ch., for Marsovan, 50 00
Chaplin, Jane Clark, 1 00
Deep River, Cong. ch. 20 45
Derby, 1st Cong. ch. 72 15
Durham, 1st Cong. ch., of which 25 from Henry G. Newton, 35 00
East Haddam, 1st Cong. ch. 13 78
Greenwich, 1st Cong. ch. 15 00
Guilford, 1st Cong. ch. 13 70
Hartford, Mrs. Helen R. Collins, 10; Mrs. O. B. Colton, 20, 30 00
Huntington, Cong. ch. 25 00
Lebanon, Mary H. Dutton, 20 00
Mansfield, 2d Cong. ch., Rev. Lewis G. Rogers, 10 00
Melrose, Fannie E. Thompson, 2 00
Meriden, Rev. John B. Doolittle, 3 00
Middletown, 1st Cong. ch., 17.93; James H. Bunce, 25, 42 93
Milford, Mrs. Jabez W. Smith, 5 00
Naugatuck, Mrs. Anna H. De Voir, 5 00
New Britain, B. B. Bassett, 2; Mrs. A. N. Goddard, 1, 3 00
New Haven, 1st Cong. ch., Susan L. Bradley, 25; Westville Cong. ch., 12.49; Mrs. Chas. M. Mead, 1; Friend, 1, 39 49
Newington, Agnes W. Belden, 5; Julia M. Belden, 5, 10 00
New Milford, Cong. ch., of which 25 from Mrs. Lucy M. Turrill and 20 from Mrs. W. G. Green, 45 00
Norwich, 1st Cong. ch., S. N. Yerrington, 1; Mrs. Mary Avery, 1; Wm. Finlayson, 1, 3 00
Oakville, G. H. Smith, 2 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 23 00

Rockville, Union Cong. ch., Member, 10 00
Shelton, Mrs. O. G. Beard, 5 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 472 00
Terryville, Two friends, for work in Turkey and China, 70 00
Thomaston, Cong. ch., Mary S. Hazen, 5 00
Washington, Chas. L. Hickox, 2 00
Waterbury, 2d Cong. ch. 10 00
Westchester, Cong. ch. 1 30
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 100 00
Willington, Cong. ch. 7 00
Windsor Locks, Cong. ch. 28 73
Winsted, 1st Cong. ch. 45 13—1,315 66

Legacies.—Fairfield, Isabella B. Lyon, by Chas. B. Jennings, Ex'r, 950 00

2,265 66

New York

Albany, Mrs. Lorenzo Hale, 50 00
Batavia, Chas. D. Case, 10 00
Brooklyn, ch. of the Pilgrims, 605.26; Isabel Shirley, 1, 606 26
Buffalo, 1st Cong. ch., of which 25 from Wm. W. Hammond and 5 from Frances May Gregory, 30 00
Clifton Springs, Mrs. Henry Foster, 10 00
Elizabethtown, Cong. ch., Thos. A. Wasson, 1 00
Elmira, St. Luke's Cong. ch. 5 00
Fairport, A. M. Loomis, 5 00
Geneva, Charlotte A. Lathrop, 10 00
Granville, Welsh Cong. ch. 7 88
Greene, S. H. Jameson, 2 00
Homer, Cong. ch. 24 11
Middletown, 1st Cong. ch., Chas. J. Everson, 25 00
Moreland, Mrs. Lewis Bailey, 1 00
Mt. Vernon, 1st Cong. ch., Mrs. Fanny M. Bean, 5 00
New Haven, C. Sidney Shepard, 200 00
New York, Broadway Tab. Cong. ch., of which 25 from Mrs. Helen M. Dwight and 25 from Mrs. Chas. E. Whittemore, 50; Christ Cong. ch., 19.89; Rev. Jas. M. Whiton, 5; Rev. Wm. A. Rice, 3; Miss M. A. Bates, 5; Rebecca S. Lowry, 5; Lucy F. Lander, 1, 88 89
Nyack, Central Cong. ch. 10 00
Osceola, 1st Cong. ch., Mary L. Cowles, 2 00
Paris, Cong. ch. 5 00
Portland, 1st Cong. ch. 6 00
Port Leyden, A. J. Schroeder, 25 00
Poughkeepsie, 1st Cong. ch. 124 26
Riverhead, Mrs. M. P. Buckley, 5 00
Rochester, V. F. Whitmore, 50; Friend, 25, 75 00
Sherburne, Myron Collins, 1 00
Syracuse, Plymouth Cong. ch., B. A. Redington, 1 00
Wadhams, H. M. Sanders, 7 50
Walton, 1st Cong. ch., 108.25; Mrs. L. E. Hoyt, 2, 110 25
Warsaw, Cong. ch., Miss A. C. Walker, 3 00
Watervliet, Wm. H. Dabney, 25 00
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee, 571 33
Woodhaven, 1st Cong. ch. 38 40
———, Friend, 1 00—2,091 88

Legacies.—Buffalo, Mrs. Ruth W. Bancroft, by Clark H. Hammond, Ex'r, 2,000 00
Norwich, Mrs. Rachel A. Barber, by Hervey W. Mann, Ex'r, 500 00—2,500 00

4,591 88

New Jersey

Asbury Park, 1st Cong. ch., Mrs. Susan B. Smock, 5 00
Bernardsville, 1st Cong. ch. 7 00
Boonton, Mrs. J. H. Shedd, for work in Turkey, 2 00
East Orange, 1st Cong. ch., toward support Rev. A. R. Hoover, 93.59; Rev. James F. Riggs, 10, 103 59
Haworth, Cong. ch. 2 00
Jersey City, Friend, 1 00
Lawrenceville, J. F. Stearns, 5 00
Nutley, St. Paul's Cong. ch. 20 00
Upper Montclair, Mrs. C. Meeker, 10 00—155 59

Pennsylvania

Kane, Cong. ch., 43; Mrs. W. H. Davis, 10, 53 00
Lansford, 2d Cong. ch. 50 00
Mt. Carmel, W. T. Williams, 5 00
Philadelphia, Rev. E. F. Fales, 5 00—113 00

Ohio

Cincinnati, Walnut Hills Cong. ch., J. E. Richardson, 2 00
Cleveland, Euclid-av. Cong. ch., H. J. Clark, 25; Pilgrim Cong. ch., Jas. F. Jackson, 10; Collinwood Cong. ch., D. H. Patterson, 1; Mrs. C. J. Parsons, 10; Emily V. Moon, 8; E. H. Nicholl, 5, 59 00
Columbus, 1st Cong. ch., Martha J. Maltby, 1 00
Freedom, Cong. ch. 4 44
Gomer, Welsh Cong. ch., Annie Peate, 1 00
Hudson, Cong. ch., Fred M. Sprague, 5 00
Oxford, M. F. L., for Inghok, 50 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., 34.95; Plymouth Cong. ch., for Shaowu, 10; Frank E. Percival, .50, 167 45
Twinsburg, Mrs. Celestia Wilcox, 1 00—290 89

Maryland

Baltimore, Associate Cong. ch., Mr. Mather and Mrs. L. B. Mather, 8 00

District of Columbia

Washington, C. G. Abbott, 10; Carleton R. Ball, 3; Friend, 5, 18 00

Georgia

Atlanta, ch. of Christ, 5 00
Waycross, White Hall Cong. ch. 1 68—6 68

Florida

Ormond, Union Cong. ch. 23 00
St. Petersburg, Cong. ch., Mrs. Mary A. Bell, 5 00
Sanford, W. H. M. U., for work in Turkey, 10 00—38 00

Legacies.—Georgiana, Wm. Munson, by F. W. Munson, Ex'r, add'l, 100 00

138 00

Young People's Societies

New York.—Poughkeepsie, Young People's Union of 1st Cong. ch. 5 00
Maryland.—Baltimore, Henry Martyn Club of Associate Cong. ch., of which 8 for Adana and 8 for Harpoot, 16 00

21 00

Sunday Schools

Connecticut.—Cromwell, Cong. Sab. sch., 45; Deep River, Cong. Sab. sch., 7.70; Middletown, 1st Cong. Sab. sch., for Sholapur, 30; New Britain, South Cong. Sab. sch., 10, 92 70
New York.—Brooklyn, Puritan Cong. Sab. sch., 25; Franklin Cong. Sab. sch., for Adana, 15; Maine, 1st Cong. Sab. sch., for Madura, 10; Sidney, Cong. Sab. sch., 15, 65 00
New Jersey.—Montclair, 1st Cong. Sab. sch., for Adana, 30; Newark, 1st Jube Mem. Cong. Sab. sch., for Pangchwang, 30, 60 00

Pennsylvania.—Milroy, White Mem. Cong. Sab. sch. and Y. P. S. C. E., for Adana, 30 00
Ohio.—Toledo, Central Cong. Sab. sch., for Adana, 7 00
254 70

INTERIOR DISTRICT

Mississippi

Orvisburgh, Chauncey Pettibone, 5 00

Louisiana

Legacies.—New Orleans, Mrs. Emma A. O'Dowd, by J. W. Wilkinson and David P. Albers, Ex'rs, add'l, 22 51

Illinois

Albion, Union ch. and Sab. sch. 4 60
Alton, ch. of Redeemer, 44 05
Big Rock, English Cong. ch. 21 68
Brookfield, Cong. ch. 10 00
Canton, 1st Cong. ch. 21 00
Chesterfield, Cong. ch. 20 00
Chicago, Pilgrim Cong. ch., of which 10 from Henry L. Kellogg, 41.83; Paul Hullhorst, 1, 42 83
Crystal Lake, Cong. ch., Mrs. H. I. Gibbs, 2 00
Dundee, Mrs. Anna C. Boynton, 1 00
Earlville, J. A. D. 25 00
Evanston, 1st Cong. ch. 200 00
Fall Creek, Zion Cong. ch. 15 00
Hinsdale, John J. Leonard, 3 00
La Salle, David Camenisch, 9 40
Maywood, H. W. Small, 15 00
Moline, Wilson P. Hunt, 1 00
Naperville, C. H. Goodrich, 5 00
Park Ridge, 1st Cong. ch., Chas. B. Nash, 25 00
Rockford, 1st Cong. ch. 40 66
Roscoe, Cong. ch. 4 00
Sandwich, Cong. ch. 27 26
Springfield, Jennie E. Chapin, 10 00
Sterling, 1st Cong. ch. 22 79
Streator, Cong. ch. 2 10
Wyanet, Cong. ch. 20 00—— 592 37

Michigan

Alpena, Cong. ch. 28 33
Big Rapids, 2d Cong. ch. 3 00
Cadillac, 1st Cong. ch., E. F. Sawyer, 5 00
Clinton, Cong. ch. 30 00
Detroit, 1st Cong. ch., 96.06; Miss D. Francisco, 7, 103 06
Dorr, Friend, 15 00
Eastport, Cong. ch. 1 00
Freeland, Cong. ch. 2 00
Gaylord, 1st Cong. ch. 2 67
Grand Rapids, Park Cong. ch., H. G. Barlow, 2; Mrs. F. E. Waterman, 3.50, 5 50
Memphis, Cong. ch. 7 00
Olivet, 1st Cong. ch., Henry Heydenburk, 1 00
Traverse City, 1st Cong. ch. 5 85—— 209 41

Wisconsin

Ashland, Rev. F. N. Dexter, 2 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 240 63
Clinton, Cong. ch. 21 77
Evansville, Cong. ch. 89 88
Menasha, 1st Cong. ch. 40 00
Milton, 1st Cong. ch. 11 00
Milwaukee, Grand-av. Cong. ch., 102.72; Rev. J. B. Davison, 2, 104 72
Potosi, Mrs. Thos. Davies, 50 00
Wauwatosa, Cong. ch., toward support Rev. R. S. Rose, 100 00—— 660 00

Minnesota

Ada, C. C. Allen, 3 00
Austin, F. R. McBride, 10 00
Cannon Falls, 1st Cong. ch. 11 50
Clearwater, Cong. ch. 6 40
Fairmont, Cong. ch. 3 45
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 108.70; Lowry Hill Cong. ch., 57.95; 5th-av. Cong. ch., 50; Freemont-av. Cong. ch., 19.55; 1st Cong. ch., Cyrus Northrop, Jr., 10; Union Cong. ch., 5.52; L. F. Melony, 25; Rev. C. B. Fellows, 15; Anna D. Cross, 2; Oline Hyslop, 2; Friend, 5, 300 72
Rochester, W. J. Eaton, 50 00
St. Paul, Olivet Cong. ch., 23; St. Anthony Park Cong. ch., 22.77, 45 77
Wadena, Cong. ch. 4 83—— 435 67

Iowa

Baxter, Cong. ch., Ladies' Aid Soc. 5 00
Cedar Falls, Rev. Oscar Lowry, 5 00
Cherokee, Mrs. Clarinda E. Wellman, 1 00
Danville, Mrs. Warren Mathews, 5 00
Fort Dodge, 1st Cong. ch., Mrs. O. M. Oleson, 15 00
Hiteman, S. A. Corey, 5 00
Manchester, Jennie T. Stiles, 10 00
McGregor, Anna K. Peterson, 5 00
Newell, H. C. Gordon, 5 00
Sioux City, 1st Cong. ch., Mrs. C. W. Stevenson, 5 00—— 61 00

Missouri

Maplewood, Cong. ch. 7 10
St. Louis, Fountain Park Cong. ch., Edw. A. Weber, 2 00
Springfield, Ger. Cong. ch., Rev. Gottfried Grob, 1 00—— 10 10

North Dakota

Crary, 1st Cong. ch. 5 12
Elbowoods, Cong. ch., Rev. and Mrs. C. L. Hall, for Pangchwang, 5 00
Mayville, Cong. ch., for China, 5 00
Ruso, Cong. ch., Rev. E. C. Sargent, 2 00—— 17 12

South Dakota

Faulkton, Cong. ch. 13 10
Fort Pierre, Cong. ch., Jessie P. Swambro, 3 00
Oacoma, Cong. ch. 1 86
Parkston, Ger. chs., toward support Rev. and Mrs. C. H. Maas, 60 00
Redfield, Otto Johnson, 25 00
Reliance and Cooperstown, Cong. chs. 2 59—— 105 55

Nebraska

Arcadia, Cong. ch. 10 00
Crete, J. S. Dick, 2 00
Doniphan, 1st Cong. ch. 10 50
Grand Island, Mrs. Hattie E. Clifford, 2 00
Long Pine, Cong. ch. 14 78
Scribner, Cong. ch. 23 00
Waverly, 1st Cong. ch. 10 00—— 72 28

Kansas

Ellsworth, Rev. Peter Weidman, 1 00
Hutchinson, Cong. ch. 5 00
Kansas City, Central Cong. ch., 10.22; Chelsea Cong. ch., 1.50, 11 72
Newton, 1st Cong. ch. 15 00
Partridge, Cong. ch. 12 50
Topeka, 1st Cong. ch. 35 00
Wellington, 1st Cong. ch. 17 50
Wheaton, Cong. ch. 20 00
White City, Jas. Wilde, 3 00
Wilson, Mrs. W. H. Waterman, 5 00—— 125 72

Montana

Laurel, H. A. Templeton, toward support Rev. A. B. DeHaan, 140 00

Colorado

Aguilar, Mrs. A. M. Bissell,	10 00	
Craig, Cong. ch.	10 00	
Delta, Ger. Cong. ch., toward support Rev. C. H. Maas,	7 50	
Denver, City Park Cong. ch.	25 00	
Loveland, 1st Ger. Cong. ch., Geo. Jost, toward support Rev. and Mrs. C. H. Maas,	10 00	62 50

Young People's Societies

Texas.—Dallas, Central Y. P. S. C. E., for Adana,		7 50
Minnesota.—Spur, Y. P. S. C. E., for Adana,		2 00
Nebraska.—Aurora, Y. P. S. C. E., for Harpoot,		10 00
		19 50

Sunday Schools

Illinois.—Peoria, North Cong. Sab. sch.	5 00
Wisconsin.—Darlington, Cong. Sab. sch., 20; Plymouth, Cong. Sab. sch., for work in North China, 5; Sun Prairie, Cong. Sab. sch., 2.29,	27 29
Iowa.—Rock Rapids, Cong. Sab. sch.	14 00
Colorado.—Loveland, 1st Ger. Cong. Sab. sch., toward support Rev. and Mrs. C. H. Maas,	5 00
	51 29

PACIFIC DISTRICT

Idaho

Mountain Home, 1st Cong. ch., for Inghok,	5 00

Washington

Bellingham, 1st Cong. ch.	10 00	
Endicott, Ger. Cong. ch.	20 00	
Seattle, West Cong. ch.	25 00	55 00

Oregon

Gaston, Cong. ch.	16 24	
Lebanon, Israel Carleton,	12 50	
Portland, Sunnyside Cong. ch., Miss. Soc.	15 00	
The Dalles, Albert S. Roberts,	5 00	48 74

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
El Monte, R. M. Webster,	1 00	
Fresno, 1st Cong. ch.	8 00	
Los Angeles, R. A. Harris, 25; B. F. Boller, 5,	30 00	
Mills College, Luella C. Carson,	1 00	
Niles, Cong. ch.	15 00	
Oakland, Plymouth Cong. ch., 37.32; Pilgrim Cong. ch., 12.90,	50 22	
Oroville, 1st Cong. ch.	110 00	
Pinole, Mr. and Mrs. B. T. Elmore,	15 00	
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson,	100 00	
Suisun, Cong. ch., Rev. Francis M. Washburn,	5 00	407 22

Hawaii

Honolulu, Central Union Cong. ch.	628 35	
———, through Hawaiian Board,	422 60	1,050 95

Young People's Societies

Washington.—North Yakima, 1st Y. P. S. C. E., for Shaowu,		5 00
California.—Bay Point, Y. P. S. C. E.		2 50
		7 50

Sunday Schools

California.—Oroville, Cong. Sab. sch., for Madura,	12 00
Hawaii.—Honolulu, Central Union Cong. Sab. sch.	50 00
	62 00

MISCELLANEOUS

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Assn.	1,005 16

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,022 26	
For property, Gedik Pasha,	149 90	
For repairs on property, Gedik Pasha,	5,000 00	
For Capron Hall Girls' School, Madura,	450 00	
For Working Girls' Home, Matsuyama,	50 00	18,672 16

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 7,000 00

25,672 16

Additional Donations for Special Objects

Maine.—Cumberland Center, Mrs. T. S. Perry, for Shattuck Mem. Hall, Oorfa, 3; Hallowell, Sophia B. Gilman, for do., 1, 4 00

New Hampshire.—Hillsboro, Friend, through Rev. R. W. Wallace, for pupil, care Rev. C. L. Storrs, 10 00

Vermont.—St. Johnsbury, Rev. C. H. Morse, for student, care Rev. L. F. Ostrander, 4; West Sandgate, Y. P. S. C. E., for use of Miss Mary C. Fowle, 5, 9 00

Massachusetts.—Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 50; do., 2d Cong. ch., Go Forth Mission Band, for work among children, care Dr. H. H. Atkinson, 5; Brookline, Martha A. Alford, through Rev. R. S. M. Emrich, for Boys' High School, care Rev. A. N. Andrus, 50; Fall River, 1st Cong. Sab. sch., for chapel, care Rev. E. H. Smith, 50; Greenfield, 2d Cong. ch., for church building, care Rev. H. T. Perry, 100; Holyoke, 2d Cong. ch., Friday Club, for Bible-woman, care Miss L. G. Bookwalter, 5; Lexington, Mrs. M. H. Arms, for Kobe Orphanage, care Rev. A. W. Stanford, 5; Milton, Friend, for use of Rev. W. P. Elwood, 5; New Bedford, Trin. Cong. ch., Mission Guild, for Bible-woman, care Rev. C. A. Nelson, 35; Northampton, 1st ch. of Christ, for hospital, care Dr. F. F. Tucker, 558.70; do., Edwards Cong. ch., Ladies' Miss. Soc., for work, care do., 25; North Attleboro, S. G. Mandalian, through Rev. R. Chambers, for new school building, care Rev. J. P. McNaughton, 25; South Framingham, Grace Cong. ch., Pro Christo Guild, through Rev. R. S. M. Emrich, for Boys' High School, care Rev. A. N. Andrus, 87.50; Springfield, Hope Cong. ch., Dr. and Mrs. R. A. Clark, for native helper, care Dr. F. F. Tucker, 15; Three Rivers, Union Cong. ch., Girls' Jun. Soc., for pupil, care Rev. E. H. Smith, 20; Waltham, from estate of Mrs. Martha Crockett Peugh, by Winfield Peugh, Ex'r, for hospital building and equipment, care Dr. F. F. Tucker, 132; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 25; do., do., Ladies, for use of Rev. E. H. Smith, 10; ———, Friend, for purchase of real estate in Barsi, 2,550, 3,753 20

Connecticut.—Bridgeport, Wm. H. Griffith, for work, care Rev. Wm. R. Leete, 25; do., Mrs. Ethel R. Sterling, for bed in hospital, care Dr. H. H. Atkinson, 5; Cheshire, Methodist Church, for college building, care Mrs. T. D. Christie, 10; Hartford, Catherine C. and Cornelia E. Camp, for Annie Tracy Riggs Hospital,

10; New Haven, Pilgrim Cong. ch., Young Ladies' Miss. Circle, for use of Rev. E. H. Smith, 35; Wethersfield, Cong. ch., for use of Rev. J. J. Banninga, 31; Winsted, 2d Y. P. S. C. E., for use of Rev. E. H. Smith, 10; Woodbury, Young Ladies' Miss. Circle, for use of Rev. and Mrs. E. D. Kellogg, 15, 141 00

New York.—Binghamton, 1st Cong. ch., W. M. S., for use of Rev. W. M. Zumbro, 3; do., Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Blooming Grove, Cong. ch., Daughters of Covenant, for Annie Tracy Riggs Hospital, 15; Brooklyn, St. Mark's Aux., for pupil, care Robert S. Stapleton, 35; do., ch. of the Pilgrims, for native teacher, care Rev. E. Fairbank, 30; do., Foreign Sab. Sch. Assn., for translation work, care Rev. F. W. Macallum, 10; Lockport, East-av. Aux., for work, care Rev. and Mrs. W. C. Bell, 5; New York, Broadway Tab. Cong. Sab. sch., A. D. Hamlin's Adult Class, for orphan, care Miss A. C. Salmond, 50; do., French Y. M. C. A., for work, care Rev. Henry A. Neipp, 12; do., Helen L. Thomas, for boys' school, care Rev. E. H. Smith, 10; Rhinebeck, Mrs. Mary E. Weber, for native teacher, care Rev. J. J. Banninga, 25; Smyrna, Miss M. H. Northup, for hospital work, care Dr. and Mrs. H. N. Kinnear, 2; Westchester, Friend, through Dr. Harriet E. Parker, for pupil, care Dr. Katherine Scott, 5, 222 00

New Jersey.—Collingswood, Eunice T. and Edith L. Thomas, for work, care Rev. E. H. Smith, 50; East Orange, 1st Cong. ch., for Bible-reader, care Dr. W. S. Dodd, 10; Upper Montclair, Elizabeth P. Martin, for pupil, care Rev. J. X. Miller, 20, 80 00

Pennsylvania.—Bryn Mawr, Presb. Sab. sch., for scholarship, St. Paul's Inst., 40; Westchester, Susan G. Shipley, for Annie Tracy Riggs Hospital, 100, 140 00

Ohio.—Cincinnati, Isabella A. Kolbe, for pupil, Oorfa, 10; Oberlin, The Oberlin-Shansi Mem. Assn., of which 83.33 for native helper, Shansi, and 125 for expenses of Shansi Mem. Academy, 208.33; Shandon, Rev. Mark Williams, for hospital, care Dr. W. A. Hemingway, 1,030; ———, Friend, through Rev. Thos. King, for his work, 1, 1,249 33

Georgia.—Atlanta, ch. of Christ, of which 15 for work, care Rev. L. S. Crawford, and 5 for work, care Rev. Wm. Hazen, 20 00

Florida.—Deland, 1st Presb. ch., A. H., for work, care Dr. H. N. Kinnear, 10 00

Mississippi.—Jackson, 2d Baptist ch., through Rev. Thos. King, for his work, 16.37; do., Friend, through do., for do., 1, 17 37

Illinois.—Chicago, Summerdale Cong. Sab. sch., for Edgar B. Wylie School, care Rev. E. P. Holton, 10; Des Plaines, Rev. Ray James McColl, 5, and Mrs. Weeks, 1, through Rev. Thos. King, for his work, 6; Park Ridge, Federated ch., through Rev. Thos. King, for his work, 2, 18 00

Michigan.—Holland, Mr. and Mrs. G. T. Hwizinga and Mr. and Mrs. Naberhuis, for work, care Rev. J. J. Banninga, 5 00

Wisconsin.—Madison, Mrs. John R. Commons, for industrial work, care D. C. Churchill, 6 00

Minnesota.—St. Cloud, Jessie L. Burrall, for pupil, care Miss E. M. Atkins, 30; St. Paul, People's Cong. ch., Ladies' Soc., for native worker, care Mrs. T. S. Lee, 26, 56 00

Iowa.—Ottumwa, Mrs. Malcolm Dana, for Annie Tracy Riggs Hospital, 5 00

South Dakota.—Fort Pierre, Cong. ch., C. L. Millett, 50, G. E. Sumner, 50, and Nellie Appleby, 5, all for work, care Rev. Thos. King, 105; Geddes, Cong. Sab. sch., for two scholarships, care Jesse B. Wolfe, 40; Veblen, Mr. and Mrs. C. C. Hoagland, for bed in hospital, care Dr. F. F. Tucker, 15, 160 00

Nebraska.—Curtis, M. E. ch., through Rev. E. W. Ellis, for hospital, care Rev. V. P. Eastman, 2.77; Lincoln, Abbie Beardsley, through Rev. Thomas King, for his work, 2; Weeping Water, Cong. Sab. sch., Men's Bible Class, through do., for do., 25; Wellfleet, Baptist ch., through Rev. E. W. Ellis, for work, care Rev. V. P. Eastman, 9.60, 39 37

Kansas.—Independence, Robt. M. Dunbar and family, for Annie Tracy Riggs Hospital, 15 00

Colorado.—Loveland, 1st Ger. Cong. ch., Geo. Jost, of which 10 for school, care Miss C. R. Willard, and 5 for orphans, Harpoot, 15 00

Washington.—Bellingham, Mrs. C. S. Teel, for Webster Mem. building, care Mrs. M. M. Webster, 10 00

Oregon.—Forest Grove, 1st Cong. Sab. sch., Poiathean Girls' Class, for Annie Tracy Riggs Hospital, 10 00

California.—Hollywood, Mrs. Mary A. Boucher, for pupil, care Miss Ina B. Verrill, 30; Mills College, Mills College, Tolman Band, for Batticotta College, 28.35; Newhall, Wm. Linderman, for student, care Rev. C. A. Nelson, 20; Pacific Grove, Mayflower Cong. Sab. sch., for Rev. J. H. Goodell Mem. Room in hospital, care Dr. H. H. Atkinson, 11.84; Redlands, John P. Fisk, for student, care Rev. H. S. Galt, 40; San José, G. W. Wetmore, of which 50 for use of Dr. H. N. Kinnear and 50 for use of Dr. P. T. Watson and Rev. W. O. Pye, 100, 230 19

Hawaii.—Honolulu, W. A. Bowen, for industrial work, care D. C. Churchill, 100 00

Canada.—Toronto, Havergal Sorority, for pupil, care Miss Annie E. Gordon, 15; do., Claribel Platt, for King School, care Miss C. R. Willard, 15; do., Friend, for pupil, care Miss Annie E. Gordon, 15, 45 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer

For pupils, care Rev. R. A. Hume,	7 50	
For School for the Blind, care Miss A. L. Millard,	2 86	
For use of Miss Olive M. Vaughan,	5 00	
For church building, care Miss Mary E. Wainwright,	5 00	
For use of Mrs. E. H. Smith,	50 00	70 36

From *Canada Congregational Woman's Board of Missions*

Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For Bible-woman, care Rev. J. P. McNaughton,	55 00	
For native teacher, care Rev. C. A. Nelson,	35 00	90 00

Income St. Paul's Institute

For St. Paul's Institute,	796 25
	7,327 07
Donations received in May,	50,895 72
Legacies received in May,	4,291 61
	55,187 33

Total from September 1, 1912, to May 31, 1913. Donations, $583,241.37; Legacies, $108,311.97 = $691,553.34.

Atwater Memorial

Hawaii.—Honolulu, W. A. Bowen, 100; H. C. Coleman, 10; Mary Castle Trust, 100, 210 00